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JATAKA PARIJATA

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Adhyaya 12.

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- 4 The characteristics of the 3rd bhava making a person long-lived and powerful.
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- 9 The yoga leading to the acquisition of brothers from a step-mother.
- 10 The yogas beneficial to brothers. The yogas affecting brothers adversely and leading to their loss.
- 11 The conditions under which younger brothers may flourish or cease to exist.
- 12 The conditions unfavourable to the growth of younger brothers.
- 13 The same matter as that of *Sloka 11*.
- 14 The yoga leading to the birth of one younger brother and no more.
- 15-16 The yogas under which may be born a younger brother endowed with health, happiness and long life.
- 17-20 The means of ascertaining the number of brothers and sisters a person may have.
- 21-22 The means of ascertaining under what conditions, planets produce brothers or sisters or both.
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- 25 The planets that influence a brother's fortunes for the worse or for the better.
- 26-27 Union or disunion among the brothers and the time when this may happen.

- 28 The means of ascertaining whether or not a person would cherish his brothers and sisters.
- 29 The period when loss of wealth and energy, discomfiture or death of a brother or sister may be looked for.
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- 30½-31 The period productive of happiness and prosperity to younger brothers and sisters.
- 32 The period when the death of a younger or elder brother may happen.
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- 33-34 The means of ascertaining a person's state of mind at the prospect of battle and his coming out victorious or otherwise from it.
- 35-37 The effect of the conjunction of the Sun and other planets with the lord of the 3rd bhava.
- 38 The yogas under which a person may be exposed to danger from quadrupeds or from water.
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- 40 The good things to be had during the *dasa* and *apahara* of the three planets referred to in *Sloka 20*.
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- 50 The lord of the 3rd bhava in certain positions secures

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- 54 The yogas under which palatable food becomes attainable.
- 55 The yogas under which a person becomes fond of roots, fruits, radishes and syrups.
- 56 Venus in the 3rd bhava becomes auspicious or otherwise according to its position in reference to the Sun.
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- 59 What may be expected from the 4th bhava?
- 60-61 What conditions of the 4th bhava and its lord secure or fail to secure training, humility and royal favor?
- 62 The conditions under which the mother may have long life.
- 63-65 The yogas that may entail the loss of the mother.
- 66 The planetary conjunction leading to the illness of the mother.
- 67-68 The yogas which lead to the profligacy of the father. The yoga which indicates the paterality of the child to belong to another than the husband.
- 69-70 Yogas leading to incest with the mother. ✓
- 71-73 Yogas indicating the mother's incontinence. ✓
- 74 The yoga under which the infant has to get its suck from one other than its own mother. The yoga under which a child loses its parents.
- 75 The yoga under which a child has to be the bane of its parents.
- 76-78 Yogas leading to the death of the mother with the father.
- 79-80 The time of demise of the mother.
- 81 Yogas under which a person may be happy.
- 82 Yogas under which a person may be engaged in holy works.

- 83 Yogas securing happiness : the class of persons and the kind of wealth contributing thereto.
- 84 The yoga under which a person is bereft of bodily and other comforts.
- 85-86 Happiness or unhappiness is due to the planets influencing the 4th bhava.
- 87 A clue to a person's happiness, his mother, his unguents, clothes, vehicles and ornaments—obtainable from the 4th bhava associated with certain planets.
- 88 The yoga under which a person may enjoy pleasure from unguents, flowers, etc.
- 89 Special yogas securing special kinds of apparel.
- 90 The yoga securing cattle and wealth.
- 91 The yoga securing the esteem of kinsmen.
- 92 The yoga under which a person befriends his relations.
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- 94-95 Planetary conjunctions concerned in making a person ingenuous or the reverse.
- 96-97 Yogas securing vehicles and other conveniences.
- 98-99 Yogas securing a horse as a riding animal.
- 100 Yogas securing a horse or an elephant as a riding animal.
- 101-104 Yogas securing vehicles, ornaments and ornamental appendages.
- 105 A yoga leading to the acquisition of a kingdom.
- 106 Yogas securing to the person long life and all the good things necessary for happiness.
- 107 The yoga securing learning, vehicles and wealth.
- 108 A special yoga leading to long life, large wealth and royalty with its attendant pomp.
- 109 Special yogas leading to diverse kinds of worldly happiness.
- 110 The time when vehicles, if any, may be had.
- 111 Special yogas leading to a kingdom, good fortune, etc., and the periods of their acquisition.
- 112 The effects are different when the planets concerned in

- the above yogas have medium strength or no strength at all.
- 113 A bad position of the lord of the 4th bhava affects the character of the vehicle acquired.
- 114 The yoga securing a vehicle the loss whereof leads to misery.
- 115 Yogas leading to progress in a vehicle on men's shoulders in royal splendour.
- 116-117 The yogas that secure all kinds of blessings.
- 118 The yoga that secures royal favor.
- 119 The yoga under which a person flourishes in command of a numerous army.
- 120 The yoga securing to a person ornaments and vehicles from many countries.
- 121 Yogas securing lands teeming with numberless mints.
- 122-123 The yoga securing many vehicles and lands.
- 124-129 Yogas leading to a throne.
- 130 The period when the yoga in Sloka 126 will take effect.
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- 134 The yoga securing much land and wealth.
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- 136 The periods when loss of land, house, relatives, etc., may accrue.
- 137 Yogas leading to the acquisition of hidden treasure.
- 138 Yogas occasioning languidness in the house.
- 139 The yoga leading to the deprivation of domestic comforts. The yoga rendering a person houseless.
- 140 Accident in water, misfortunes, loss of comfort, and happiness are the result of the planet in the 4th bhava being malefic or badly placed.
- 141 Yogas under which a person has to be in a house not his own.

- 142 The yoga for getting a house.
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- 143 Yogas leading to the loss of a house.
- 144 A clue to determine the number of good houses a person may have.
- 145-146 Directions for ascertaining the structural condition of the house a person may have.
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Adhyaya 13.
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- 2 The yogas from which can be ascertained the deity that a person may worship.
- 3 The deity to be worshipped consistently with the safety of children.
- 4 Yogas under which a person has or fails to have knowledge, royal favor, etc.
- 5-6 Yogas under which quadrupeds may be born. Special cases of the above governing the birth of a goat, a cow, a buffalo, a monkey, a pig and a cat.
- 7 Special planetary positions in regard to the Drekkana mentioned in the last sloka and their effects.
- 8 Conditions which make the acquisition of a son or a wife possible. Saturn and Mars in a special position bring on the death of a wife and a son respectively.
- 9 A clue to ascertain whether or not a person will have children; and whether the majority of them will be sons or daughters.

SLOKAS.

- 10 Yogas securing many children. The same yogas under malefic influence occasion childlessness.
- 11 Yogas betokening the possibility of grandsons.
Yogas under which a person cannot have many sons and can have, if at all, only one sometimes.
- 12 Four yogas resulting respectively in childlessness or wifelessness, family-extinction, death of children, and adoption of other's children.
- 13 The yoga making it possible for a person to have a legitimate as well as an adopted son. A clue to the class of people from whom the latter will come.
- 14 The yoga under which a person can have a son in early years. A special case in which this son may be short-lived.
- 15 A yoga under which even a polygamist can have no children, any child, a wife of his may be destined to have, will be from a paramour.
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- 20-22 Yogas leading to childlessness and family extinction.
- 23 Eight classes of females incapable of having children.
- 24-28 Yogas betokening childlessness.
- 29 Yogas under which an heir has to be secured by adoption or other ways.
- 30-31 The effect of Jupiter occupying the 5th bhava in Mesha, Dhanu, Kataka and Kumbha.
- 32-37 The cause of childlessness.
- 38-43 Yogas under which an heir is to be adopted.
- 44-45 Yogas under which a person will have a son late in life.
- 46-47 A clue to ascertain the number of sons, brothers, wives, menials (male or female) and friends that a person may have.
- 48 A method of finding out the time of birth of a son. Alternative methods for ascertaining the number of issues a person may have.
- 49 Periods of time when there may be accession of children to one's family

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- 65 The yoga betokening the son's absence at the father's cremation. The yoga under which the death and cremation of a person take place at different times.
- 66 The yogas under which a person fails to see the face of his dying father or mother.
- The yoga under which it is not given to a person at the time of his death to see his son's face.
- 67 Two yogas producing respectively dullness and shrewdness of understanding.
- 68 Yogas under which a person gains knowledge of the past, the present and the future.
- 69 The yoga tending to heart-disease.
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- 71 Mars and the 6th bhava are accountable for diseases enemies, bad habits and hurts.
Three yogas leading respectively to the conquest of foes, impotency and an ulcer in the organ of generation. ✓
- 72 The sixth bhava innocuous or hurtful according as the planets occupying or aspecting it are benefic or malefic. A special instance of the latter. The evil of Venus and the lord of the 7th being together in the 6th bhava.
- 73 The effect of the Sun being in the 6th bhava under various conditions.
- 74 Special instances of the yogas mentioned in the last quarter of Sloka 72.
- 75 If the lord of the 6th bhava and the planets occupying as well as aspecting it be all of them benefic, they do good; if malefic, evil.
- 76 If two out of the three planets or even one be benefic and strong, that will go far to avert evil.
- 77 The presence of the lord of the 6th bhava in conjunction with a malefic planet in some of the bhavas produces ulcer in the persons indicated by the bhavas.
- 78 The parts of the body where the ulcer referred to in the preceding sloka will break out, and the planets producing them.
- 79 A clue to the possible existence of a mole in the body and the part thereof. A yoga leading to danger from horses, cows, etc.
- 80 The yoga leading to trouble from enemies.
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- 82 The yoga under which a person is beneficent to his kinsmen.

Adhyaya 14.

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- 23 The yoga under which the wife kills her husband and ruins the family.
- 24 The conditions for securing a high born or base-born wife.
- 25 A clue to the number of wives a person may marry.
- 26 A clue *firstly*, to the number of wives a person may lose, and *secondly*, to the number of those he may live happily with: The condition making for monogamy.
- 27 A clue to ascertain the time of a person's marriage, and also to his having one, two, three or many wives.
- 28-29 Methods of finding out the period favorable to marriage.
- 30 Means of ascertaining at which portion of the day of the planet producing the marriage, the happy event may take place.
- 31, 31½ The periods when the acquisition of a wife becomes possible.
- 31½-33 A means for finding out the girl that may prove acceptable as a wife.
- 34 Mars occupying certain bhavas is fateful to the wife or husband as the case may be.
- 35 A malefic planet in the 8th bhava in female horoscopes is fateful to the husband.
- 36 A male horoscope with a fateful malefic planet in the 2nd or the 7th bhava should be matched with a similar female horoscope.
- 37 A means of testing whether a person will have sons or not.
- 38 The effect (upon the wife) of the 7th bhava being occupied by the planets and the subsidiary planets severally.
- 39 The object of a person's love varies with the planet in the 7th bhava.
- 40 The place of dalliance varying with the planets occupying the 7th bhava.
- 41 Special planetary conjunctions causing the loss or retention of a wife.
- 42 Yogas under which a person dotes on the wife so as to indulge in वाङ्मन (Bhagachumbana).

- 43-44 The configuration, moistness or otherwise of the *pudendum mulibre* of a young woman.
✓
- 45 The time when a person is joined to a woman.
- 46 The planetary conjunction under which and the time at which a person may lose his wife.
- 47 A special yoga under which the wife dies simultaneously with the husband and the time of the occurrence.
- 48 The special yogas under which a person may lead a happy enviable life with a charming help-mate.

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- 49 Certain positions of the lord of the 8th bhava betokening short life.
- 50-52½ Criteria of longevity or its opposite.
- 52½-53 A criterion of health and long life.
- 54-61 The method of ascertaining the time of death of a person.
- 62 A special yoga under which the mother of the person will follow the father in death and the time thereof.
The yoga under which a person will die of an epileptic fit and the time of its occurrence.
- 63 Yogas causing perspiration, foul smell, diseases and distractions. The auspicious character of the 8th bhava and the planets associated therewith ensure long life, ease and comfort.
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- 93-94 The yogas that produce a high sense of filial duty in the person born under them.
- 95 The yogas under which the persons born are virtuous.
- 96 The yogas that make a person void of virtue.
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- 99 The position of the Lord of the 9th bhava and its karaka is an index to the existence or non-existence of the father at the time of a person's birth.
- 100 A means of determining whether the time of death of a person's father will be night or day.
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- 103 The yogas under which a person bestows great gifts.

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- 2-3 The import of weakness in the 10th bhava and the planets referred to already. The yogas leading to ablutions in the Ganges and other holy waters.
- 4 The effect of the Moon's presence in the 10th bhava. A clue to the sacrifices a person may be engaged in.
- 5 The sources from which the money for such sacrifices may come.
- 6-13 The yogas revealing the kind of sacrifices a person may undertake and the degree of success to be attained.
- 14 The yogas leading to acts of public utility.
- 15 The planetary conditions leading to asceticism.
- 16 The characteristics of the various kinds of ascetics referred to in the previous sloka.
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- 21-23 Certain planetary conditions under which ascetic yogas take precedence of Raja yogas and take effect earlier.

- 24-39 Various combinations of planets in one bhava leading to asceticism.
- 40, 40½ Other yogas producing asceticism.
- 40½-41 The yogas that lead to apostasy from the holy order.
- 42 The conditions under which persons long to, but cannot enter, the holy order.
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- 51 The evil effects of the presence of malefic planets in the four Kendras.
- 52 The good effects of the presence of benefic planets in the four Kendras.
- 53-54 A clue to the good or evil propensities a person may have.
- 55-59 The effect of the presence in the tenth place from the Moon of the other six planets severally or in twos.
- 60 The effect of the lord of the 10th bhava being benefic and beneficially associated.
- 61 The effect of the lord of the 10th bhava being malefically associated.
- 62 The yoga securing good name and affluence.
- 63 The conditions which secure fame and a high sense of honor.
- 64 The conditions under which a person incurs ill-fame and obloquy.
- 65 The yogas under which a person has many wives.
- 66 The yogas under which a person becomes devoted to agriculture, cattle-rearing or commerce. The conditions which make a person inert or enterprising.

Eleventh bhava.

- 67-68 A person's income is ascertainable from the 11th bhava and the planets occupying it indicate the sources thereof.
- 69 The means of ascertaining whether a person's wealth will be well or ill-gotten and whether it will minister to his pleasure and enjoyment.

- 70 The conditions under which the money earned by a person will be beneficently applied. The yoga leading to a life of daily beggary.
- 71 The way to affluence varies with the planet owning the 11th bhava.
- 72 Certain yogas leading to accession of wealth. A clue to ascertain when and from whom such wealth may be expected.

Twelfth bhava,

- 73 Information to be got through the 12th bhava, its lord and Saturn. Yogas under which a person has to roam over many lands and forest region.
- 74 The conditions under which a person's expenses will be at a minimum, or at a maximum or of a medium character.
- 75 The means of ascertaining whether a person's outlay will be approved and legitimate, or questionable and bad. The time when and the people from whom a person has to apprehend evil.
- 76 The yogas leading to the loss of a person's agricultural or monetary status. The yogas leading to the utter loss of servants and cattle.
- 77 The means of ascertaining the class of persons on whose behalf one's money will have to be laid out.
- 78 The effect of a good or evil planet being in the 12th bhava.
- 79 Wealth is destroyed, dissipated or conserved according to the character of the planets in the 12th bhava.
- 80-81 The yogas under which a person enjoys the comforts of a bed on the couch.
- 82 The yogas under which certain portents may occur.
- 83 The yogas that lead to perdition or paradise.
- 84 General directions to ascertain the benefit or harm done to a bhava by the planet occupying it.

Adhyaya 16.

- 1-2 How a horoscope helps.
- 3 How a female horoscope should be prepared and what it should set forth.
- 4-6 Points to be specially noted in a female's horoscope and the clues to them.
- 7-8 The points to be examined in a female's horoscope in view to ascertain her characteristics.
- 9 The yoga under which a female born may be a dependant and have many husbands.
- 10 The yogas under which a female becomes celebrated for her talents, learning and virtue.
- 11 Same in substance as slokas 9 and 10.
- 12-18 The character of a female varies jointly with the sign and Trimshana of birth. This result is shown in reference to the signs owned by Mars, Venus, Mercury, the Moon, the Sun, Jupiter and Saturn.
- 19 The planets in the 7th bhava that lead to widowhood, marriage or repudiation by the husband. Planetary condition under which a woman becomes addicted to other men.
- 20 ✓ A शैश्व (Swairinee) and पुनर्बधु (Punarbhū) defined.
- 21 The yoga under which a woman and her mother lead immoral lives. The yoga which with certain exceptions leads to diseases of the womb.
- 22 The yoga under which a woman is put away by her husband or is at variance with him.
- 23 Particular planets in particular positions in the 7th bhava are answerable for a woman's repudiation by the husband, widowhood, domestic discord, remarriage or long continued wedded life.
- 24 The first three quarters similar in import to sloka 19. The last quarter gives a yoga leading to barrenness.
- 25 A woman becomes an object of affection or antipathy to her husband according as she is under the influence of the first or second of the yogas mentioned in the sloka.

- 26 Five special yogas: under the first a woman hates her husband; under the 2nd, she engages in learned discussions; under the 3rd, she becomes voluptuous; under the 4th, she commands all comforts; under the 5th, she is blessed with children, intelligence and ornaments.
- 27 Various yogas leading to widowhood.
- 28 Two special kinds of yogas: under the 1st, a woman enjoys long wedded happiness; under the 2nd, her wedded life is prolific, but passed in penury.
- 29 Five kinds of yogas leading respectively to (1) a shortage of children, (2) poverty and sorrow, (3) a mixed lot (4) unalloyed prosperity and (5) death by a sharp weapon.
- 30-31 Of the same purport as sloka 19.
- 32 Yogas producing harlotry in a woman and her mother. ✓
- 33 Of the same purport as the latter half of sloka 21.
- 34 The more the malefic planets in the 7th bhava, the more will be the wickedness of the woman under their influence; the more the benefic planets in that bhava, the more will be her good fortune.
- 35 A yoga under which a female suffers from too much lust. The effects of a malefic or benefic planet being in the 7th bhava from the Moon.
- 36-42 Clues to a female's position, character and accomplishments and the religious order if any that she may enter.
- 43 The means of knowing whether a woman will predecease or survive her husband, whether her children will be few or many.
- 44 Special yogas indicating the death of a female simultaneously with her husband.
- 45 The means of knowing whether a female will predecease her husband and if so, when?
- 46-47 Particular planetary positions in a female's horoscope indicating the possibility of her having a very fortunate brother.
- 48-53 Clues to the kind of husband a female will have.
- 54 Certain correspondence between the horoscopes of men and women.

Adhyaya 17.

- 1-3 Introductory.
- 4 Diagram representing the zodiacal signs.
- 5 The lords of the signs and their Navamsas.
- 6 The years assigned to the several planets in the Kala chakra Ayus.
- 7-8 Triads of asterisms forming the सव्य (Savya) and अपसव्य (Apsavya) chakras respectively.
- 9-10 The order to be observed in each chakra.
- 11 How the जिव (Jeeva) and देह (Deha) are to be found in each.
- 12 Four kinds of परमायुः (Paramayus) or maximum life according to the triangle to which the sign owning a नक्षत्रपाद (Nakshatrapada) under examination belongs.
- 13 देह (Deha) and जिव (Jeeva) explained.
- 14-16 Effects due to planets in देह (Deha) and जिव (Jeeva) may be various according as they are malefic, benefic or mixed.
- 17-25 Effects of सिंहावलोक (Simhavaloka) and मन्दुलगति (Mandulagati) generally. Some specific instances and their effects.
- 26-27 Deha and Jeeva in the chakras assigned to the several signs.
- 28-33 The evil effects of malefic planets generally and of even benefic ones occasionally being singly or jointly in the देह (Deha) or जिव (Jeeva) or in both.
- 34-36 What is called मरणस्थान (Maranasthana) in the case of the several planets.
- 37-46 The effects of the planets being in the देह (Deha) or जिव (Jeeva) severally.
- 47-75 The effects of the चक्राक्षर (Chakradakṣa) in reference to the 12 bhavas.
- 76-81 The conditions under which the good, bad and indifferent effects of the chakra daksas set forth above can be looked for and the degrees of realisation.
- 82-83 The question as to whether a particular chakra daksas will take effect in one's own country or abroad.

- 84-85 Direction for applying the फल्युति (Phalasruti) in the previous adhyayas in reference to any chakra dasa under examination.
- 87-88½ Direction for examining a horoscope under the Kala chakra system.
- 89-101 सिंहावलोक (Simhavaloka), मण्डुकगति (Mandukagati) and पृष्ठतोषमन (Prishtatoshmana) explained. Their evil effects in general and also in reference to special instances in the सव्य (Savya) and अपसव्य (Apasavya) chakras.
- 102 The asterisms to which the first four of the सव्यचक्र (Savya chakra) formulas apply.
- 103 The asterisms which conform to the last four of the above formulas.
- 104 The asterisms conforming to the first four of the अपसव्यचक्र (Apasavyachakra) formulas.
- 105 The asterisms conforming to the last four of the अपसव्यचक्र (Apasavyachakra) formulas.
- 106 This is sloka 6.
- 107-111 Directions for finding the periods of भुक्ति (Bhukti), अन्तर (Antara) and सूक्ष्म (Sukshma) dasa portions in connection with a चक्रमहादasa (Chakramahadasa).

Adhyaya 18.

- 1 Introductory.
- 2 Importance of Dasas.
- 3 The lords of the Udadhas, the order in which they set in; the length of their periods.
- 4 What planets prove benefic in a dasa?
- 5 What planets prove malefic in a dasa?
- 6 When will a dasa prove auspicious?
- 7-8 In what positions the Moon influences a dasa beneficially and in what, otherwise?
- 9 The Moon's influence on mental states during a dasa.
- 10-11 Application of the शुभ (Shubha) and अशुभ (Ashubha) mentioned in the 4th Adhyaya of श्रीपतिपद्धति (Sripatipaddhati) to the dasa periods shown here.

SLOKAS.

- 33-34 - A clue to find out the good or evil falling to the lot of a person.
- 35 उत्पन्नदास (Utpannadasa), मग्ननदास (Adhannadasa) & महादास (Mahadasa) explained; and the possibility of determining the demise of the person through them.
- 35 A clue to find the demise of a person through निर्वानदास (Nirvanadasa).
- 37 Do through गुलिकदास (Gulikadasa).
- 38 Do through सुलदास (Suladasa).
- 39 The influence of Karakas according to their strength and position.
- 40 The possibility of finding the times of disease and death of a person through चक्रदास (Chakradasa).
- 41 How an evil planet in the Lagna affects the person concerned during its dasa.
- 42-53 Under what conditions a person is injuriously affected during the dasas of the lords of the several bhavas?
- 54 Planets occupying the 6th or the 8th place from each other or occupying the same bhava without strength work evil in their dasa and bhukti.
- 55-57 Criteria for determining the decease of a person.
- 58-59 The particular portions of a dasa in which the सनातन (Sthanaphala), भावफल (Bhavaphala) and दृष्टिफल (Drishti-phala) manifest themselves severally, (1) in the case of malefic planets, and (2) in the case of benefic ones.
- 60-72 सूर्यदास (Suryadasa) and its sub-divisions.
- 73-83 चन्द्रदास (Chandradasa) and its sub-divisions.
- 84-95 कुजदास (Kujadasa) and its sub-divisions.
- 96-109 राहुदास (Rahudas) and its sub-divisions.
- 110-120 गुरुदास (Gurudas) and its sub-divisions.
- 121-132 शनिदास (Sanidas) and its sub-divisions.
- 133-144 बुधदास (Budhadas) and its sub-divisions.
- 145-157 केतुदास (Kethudasa) and its sub-divisions.
- 158-169 शुक्रदास (Sukradas) and its sub-divisions.
- 170 When a dasa *crisp* is full or empty and when a dasa may be untoward?
- 171 When a bhava may suffer annihilation?

172	In what positions strong benefic planets produce happiness in abundance?
173-174	Conclusion.
175-176	The contents of the 18 chapters in their order.
177	The author's winding-up.

ERRATA

Page	Line	For	Read
vi	21	bp	by
1	21	धीविककादेरिह	धीविककादेरिह
2	23	Sl kas	Slokas
5	13	Ras is	Rasis
6	7	पनर्तक	पनर्तक
13	28	कृष्णः	कृष्णः
21	15	येर	येर
23	15	पोपतांश	पीपतांश
26	33	Thrimasmsas	Thrimasmsas
27	7	भूमिपुत्राणां	भूमिपुत्राणां
27	23	६९	६९
28	8	Even	Even
29	17	परिजातं	परिजातं
29	18	देवलोकाः	देवलोकः
30	22	सुप्रकाशं	सुप्रकाशं
31	24	हृदिदिपुत्र	हृदिदिपुत्र
32	21	Rajaspadada	Rajaspada
33	19	केन्द्र	केन्द्र
42	32	चन्द्रार्क	चन्द्रार्क
42	33	योगेयु	योगेयु
60	25	त्रिजोतम	त्रिजोतम
61	1	Jupiter	Jupiter
70	7	वर्षपक्ष	वर्षपक्ष
70	28	महाणा	महाणा
72	14	अधिति	अधिति
74	25	paternal	paternal
77	2	पितृत्वक	पितृत्वकः

Page	Line	For	Read
78	25	sefteyes	soft eyes
80	26	intial	initial
104	12	Saturn	Saturn
105	10	नरिसान्	नीरिसान्
125	4	जेनाकिना	जेनाकिना
125	15	गेम	गर्मे
125	23	Ka-nya	Kanya
170	22	t sticle	testicle
171	24	gataka	Jataka
176	19	सादरभाष	सोदरनाश
190	20	life	life
192	6	निसर्गिक	निसर्गिक
201	6	सूर्यमन्द्री	सूर्यमन्द्री
216	27	- केन्द्रनिक्षेपता	केन्द्रनिक्षेपता
227	3	o	of
227	12	fsign	sign
246	6	becom	become
246	7	th	the
246	8	affecte	affected
247	6	viewsof	views of
247	21	aya	daya
247	24	ave	have
247	26	ecvasarman	Jeevasarman
247	27	ar	far
249	5	Jeevasarman	Jeevasarman
257	8	this	this
257	24	परादेहित	परादेहित
278	26	M rs	Mars
280	24	m ets	meets
286	22	eadng	reading
314	23	चान्यद्वि	चान्यद्वि
335	17	Mere	Mere

Page	Line	For	Read
380	29	nd	and
391	81	ithw	with
401	5	नीचरिवम	नीचरिवमें
420	21	सधुनीचगृह	सधुनीचगृह
422	18	७२	७२
460	25	Si n	Sign
527	80	w his ealth	his wealth,
528	18	be will	he will
658	3	Kujas tavarga	Kujashtavarga
658	14	he	the
683	5	the	the
730	5	लमेसे	लमेसे
734	24	th	8th
739	10	Mercury	Mercury
748	12	reat	great
754	4	numher	number
756	6	सुदोसे	सुदोसे
783	9	सम्बन्ध	सम्बन्ध
784	12	सर्पायुः	सर्पायुः
784	22	राजप्रतापशिवतम्	राजप्रतापशिवतम्
786	3	crmmmand	command
790	20	denots	denotes
799	7	Pices	Pisces
799	28	It	If
800	8	tho 6th	the 6th
802	24	will	will
806	8	plsce	place
810	4	n	in
813	25	and	and
820	29	sign	sign
824	6	are	are
826	30	f	of

Page	Line	For	Read
829	14	occupied	occupied
833	29	may,	may,
833	30	be	he
838	5	desease	disease
851	22	contses	courses
851	28	tho	the
854	1	जमिने	जामिने
871	25	associated	associated
898	22	1 th	10th
916	17	maximum in:	minimum in.
		come	come
923	25	करति	करति
946	11	Arus	Äries
946	16	Snbhagraha	Subhagraha.
		navamsa	navamsa
952	16	wonb	womb
983	8	each	each
987	26	gooo	good
1003	29	tho	the
1007	29	in	in
1082	18	राविदशावां	रविदशावां
1040	2	युधन	युधन
1040	13	बन्धु	बन्धु

जातकपारिजाते दशमोऽध्यायः

॥ अष्टकवर्गाध्यायः ॥

Adhyaya X.

ASHTAKAVARGA.

The following eleven slokas from *Horamakaranda* (Horamakaranda) are inserted here, because they form an appropriate introduction to this Chapter.

पञ्चोपरं जन्मपक्षाद् ग्रहाणां वृत्त्य् कलं द्वादशराशिभूतम् ।

पुनोत्तदेकक्षेत्रात् चालस्य भेदाद्वैकशितिकमुत्तमसि ॥ १ ॥

Each planet moving from the place it occupied at the birth of a person admittedly produces its own peculiar effect varying with its progress through the 12 Rasis. Owing to the admitted variation in this effect, the ancients say that it cannot be laid down as absolutely identical (even) in the case of persons born under the same star.

यत्र स्थितः शीतकर्तुं नराणां क्षान्त्वासाशिशि वसुधादरेति ।

यथा तथा तेषु छायाः सलम्बाः स्थिता न ते सप्तकर्तुं भवन्ति ॥ २ ॥

Astrologers declare that to be the जन्मराशि (Janmarasi) of a person wherein the Moon was at the time of his birth. The several places in which the planets and the *Lagna* may be in all possible ways cannot consist of seven.

जतोऽष्टराशिर्ननु जीऽष्ट सूर्यो म्रौकोऽष्ट तेष्वष्ट शुभाऽष्टुमानि ।

फलानि तेषां च वियोगयोगा यदाष्टवर्गोत्पन्नं स्फुटं स्यात् ॥ ३ ॥

Hence every person is declared to have eight signs as the seats of the seven planets and the *Lagna* and it is with reference to these eight places that all the good and evil effects of a person's life due to the dignified or conjoined states of the planets and the *Lagna* are calculated—a process which when completed, the *Ashtakavarga* (Ashtakavarga) result as it is called will become revealed.

स्वराक्षिप्तो दिनेशः स्वसुखमृतिषः स्वाम्नाभाषयातः

शुक्रादस्तारिहिर्यैश्चरितभयतपोलभयर्तो मुरेष्वात् ।

पन्नाद्वाभारिकभेप्रिषु नशितनवास्तान्त्वधर्मोत्तमेषु

मौक्तो लग्नात् स्वशाम्भूयधमृहयतः सुपशस्तोऽष्टमोत् ॥ ४ ॥

With reference to its अष्टकर्म (Ashtakavarga) the Sun is declared exceedingly auspicious in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from itself, Mars and Saturn; in the 6th 7th and 12th places from Venus; in the 5th, 6th, 9th and 11th places from Jupiter; in the 3rd, 6th, 10th and 11th places from the Moon; in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Mercury; and lastly in the 3rd, 4th, 6th, 10th, 11th and 12th places from the Lagna.

हनुर्लंग्नात् पंडायप्रिदक्षु वृत्तुनात् सख्यमांसमिषु

स्वात् सान्त्वितेषु स्वर्वात् समद्वनमृतिषु स्वल्पार्थापदेषु मन्दत् ।

श्वत् केन्द्रावात्मजैःप्रिषु विषुधमृशैः केन्द्ररम्भान्त्वलाभे

शुक्रादीर्धर्मवन्धुसारसहजमौलाभयश्च प्रशस्तः ॥ ५ ॥

The Moon is auspicious in the 3rd, 6th, 10th and 11th places from the Lagna; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 6th, 7th, 10th and 11th places from itself; in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 5th, 6th and 11th places from Saturn; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 4th, 7th, 11th, 10th, 11th and 12th places from Jupiter; and lastly, in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus.

केन्द्रा रम्भाद्यः स्वदुष्पचयतन्वैश्वकैः पञ्चिहारे

मालेपशिरोः प्रशस्तः प्रथमसहजपद्वनमभ्येषु लग्नात् ।

श्वत् पञ्चवातात्मजेषु स्वपरिषुदक्षमात्रेषु जीवाद्य शुभत्वात्

पञ्चभान्त्वाद्येषु क्षितिज द्व्यनुतात् केन्द्ररम्भाद्यधर्म ॥ ६ ॥

Mars is auspicious in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from itself, in the 3rd, 5th, 6th, 10th and 11th places from

⁴ In the 1st, 2nd, 4th, 7th, 8th 10th and 11th places from Jupiter, according to some.

the Sun; in the 3rd, 6th and 11th places from the Moon; in the 1st, 3rd, 6th, 10th and 11th places from the Lagna; in the 3rd, 5th, 6th and 11th places from Mercury; in the 6th, 10th, 11th and 12th places from Jupiter; in the 6th, 8th, 11th and 12th places from Venus; and lastly, in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn.

शुक्रः शुभः स्यात्सर्वभाष्यमनयमनुखे सविपुत्रे कुलाश्रयो;
साक्षाद्वरिस्थ जीवाद् स्वयमिष्टुनिधनायेषु शम्भो दिनेनाम् ।
धीधर्मान्तरादिराशे धितनुदत्तानुने स्वात् स्वपद्वारिस्थः
स्वोभान्पुष्टिवन्दुतोदरिखमुल्लसितनुस्वोभलाभेषु ह्यगाम् ॥ ७ ॥

Mercury is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Mars and Saturn; in the 6th, 8th, 11th and 12th places from Jupiter; in the 5th, 6th, 9th, 11th and 12th places from the Sun; in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th, and 12th places from itself; in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon; in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna.

श्रीशो भीमः स्वकेन्द्रागममृतिषु रवेः सविधर्मैष्वध स्वात्
सम्राट्पुष्टिन्दुशब्दः पदः स्वमुत्तुल्लसितनुस्वोभलाभेषु ।
ह्यगामः सामेष्टु स्वद्वारः स्वानुदत्तधीधर्मादिनेषु ह्यगामः
धीपद्वारिस्थेषु शुक्रात् स्वपुत्रेषु स्वोभलाभेषु दिनेषु ॥ ८ ॥

Jupiter is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars, in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from itself, in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th places from Mercury, in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna; in the 2nd, 5th, 7th, 9th and 11th places from the Moon; in the 3rd, 5th, 6th, and 12th, places from Saturn, and lastly, in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus.

ह्यदोऽर्थकारिषु स्वपरिमाद्वतर्धनेषु स्वभावः प्रशम्भो
स्वभान्तरादिराशेषु स्वात् स्वपनिधनमद्वेषु ह्यो दिनेष्वगाम् ।

धीधर्मोपाद्यव्युत्तिदशसु रविजातु धीतपःशाहलाभे

जीवान् ज्ञात्वा धीमतामस्तनवसु कुन्दाब्धिभवापोहिमेषु ॥ ९ ॥

Venus is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from itself; in the 8th, 11th and 12th places from the Sun; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn; in the 5th, 8th, 9th, 10th and 11th places from Jupiter; in the 3rd, 5th, 6th, 9th and 11th places from Mercury; and lastly, in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars.*

स्वात् सौमिरञ्जया नृपयारिषु धरणिस्तुतात् सप्तवशाजेषु सुदीर्घ

केन्द्रस्थावाप्तसु तदाह ३५ दृष्टिस्तत्रावस्थितिधर्मेषु चन्द्रान् ।

पद्मवायस्यो विलम्बादुपपद्यद्दिशुकाद्येण पदार्तिरितिः

शुक्लहोत्रवर्षतोऽथ ऽवर्षतेनमभयारतिषु स्वत्ययशब्दः ॥ १० ॥

Saturn is benefic in the 3rd, 5th, 6th and 11th places from itself; in the 3rd, 5th, 6th, 10th and 11th and 12th places from Mars; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun; in the 6th, 8th, 9th, 10th, 11th and 12th places from Mercury; in the 3rd, 6th and 11th places from the Moon; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Luna; in the 6th, 11th and 12th places from Venus; and lastly in the 5th, 6th, 11th and 12th places from Jupiter.

स्थानानीहकलप्रदानि न विस्तान्धन्वाणि दुष्टान्धतः

कायं तद्विचरं ततोऽधिकफलं दत्तं. स्वराशेषैः ।

मिथुनचन्द्रसहितता शुभमङ्गी शुष्कान्ति इत्यादि

निम्नक्षयिष्यद्विषेदगृह्यताः प्रायः कलं नो दुःखम् ॥ ११ ॥ (गुणाकरः)

The benefic positions have been enumerated; the rest are to be understood as malefic. The two-fold distinctions viz. of benefic and malefic should be clearly set forth. The planets produce the effect of whichever of these two preponderate in the

* But according to Parasara, the 3rd, 4th, 6th, 9th, 11th and 12th places from Mars.

Ashtakavarga calculations made from the Rasi they occupy at the time of birth (*vide* previous Slokas). In their own, friendly or उपचय (Upachaya) places, the planets invariably advance the *benefic effect* revealed by Ashtakavarga. In their depraved, inimical or अपचय (Apachaya) places, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

जन्मकाले ग्रहा यत्र स्थितास्तथागतोद्भवेत् ।

* रेखाभिर्वृद्धं तथार्थं चारण्यच्छेदयेत् महः ॥ (सत्याचार्यः)

From where the planets are at the time of birth, the *benefic and malefic dots* should be marked. A planet in its progress through a Rasi produces the *effect of the malefic or benefic dots* appearing therein (as ascertained from its Ashtakavarga).

* In other books रेखा (Rakha) is used to denote what बिन्दु (Bindu) signifies here *etc.*, a *benefic dot*, the term बिन्दु (Bindu) in other books is employed in the sense of a *malefic dot*. This has to be kept in mind in making out quotations from other authors.

कष्टमेष्टकाले ग्रहारा तदन्तरपक्षाफलम् ।

चारण्येन सवरा यच्छस्तीति जगुर्वृषाः ॥ (द्विपक्षीतिः)

The several places detailed above are to be reckoned with respect to the Rasi (and not the Bhava) occupied by each of the 7 planets and the Lagna at the time of birth. These places should be understood as *benefic and the rest malefic*. As each Rasi happens to be counted 8 times (once for each of the 7 planets and the Lagna) for ascertaining the *benefic as well as the malefic places*, the maximum number of countings cannot in any case exceed 8. If after computation of a planet's अष्ट-वर्ग (Ashtakavarga) it is found that a particular Rasi has more countings on the *benefic side* than on the *malefic*, it means that the net result is *beneficial* to the native.

If we should denote a *benefic place* by a dot (•) and a *malefic one* by a vertical stroke (|), we can at a glance understand the difference between these two kinds of countings in any अष्टक

(Ashtakavarga). The effect of a planet's arrival in any bhava (भाव) in its progress through the orbit गौनर (Gochara), is benefic, mixed or malefic according as the number of benefic dots in the Rasi representing the bhava in the भिन्नदशक (Bhinnashtakavarga) of the planet is greater than, equal to or less than 4. Dots short of the prescribed minimum indicate untoward effect produced by a planet belying any favourable position it may occupy; while dots in excess of the prescribed minimum betoken good, notwithstanding the unfavourable position of the planet concerned. For example, if all the 8 happen to be benefic it means that the result is fully beneficial. If only 7 of them are benefic and 1 malefic, the result is $\frac{7-1}{8}$ or $\frac{6}{8}$ ths beneficial. If in any Rasi the number of benefic dots be 6 and that of malefic strokes be 2, the result is $\frac{6-2}{8}$ or $\frac{4}{8}$ beneficial. If the number of benefic dots be 5, we should say that the effect will be $\frac{5-3}{8}$ or $\frac{2}{8}$ ths beneficial. If it should be 4, the result is $\frac{4-4}{8}$ or 0; that is neither good nor evil, but neutral and so on.

एकेन वा शुभः स्वल्पः। स्थानैः स पापयै भवति ।

यस्तु चतुर्भिः स वैकल्ये कल्पनाप्येवम् ॥

(पांजरादणः)

Take for example the horoscope mentioned in Brihat Jataka, Chapter VII, Sloka 6, and reproduced below:

Lagna 30 Venus 27°	Sun 10°	Mer. 1° Moon 3°	
			Jupiter 5°
Mars 28°	Rasi Kundali		
		Saturn 20°	

....
.... 	Ashtakavarga of Mars - Debesa Jata - 39 Malefic Strokes - 53
.... 	
.... 	

In the sign Mesha, there are 3 benefic dots and 5 malefic strokes. The 3 benefic dots neutralise with 3 of the malefic strokes. The net result is 2 malefic strokes which means that Mars when passing through this sign will be productive of $\frac{2}{5}$ or $\frac{1}{2}$ evil. Similarly for the other signs. There is one peculiarity to be noticed in the गृहकार्ये (Ashtakavarga) of Mars. In sign Kumbha in the example there are 3 dots and only 4 strokes instead of 5. This is because the 10th place from the Moon has been declared to be ineffective, that is, neither benefic nor malefic—चन्द्रादिगणितेषु Chandradigviphaleshu—for the गृहकार्ये (Ashtakavarga) of Mars. That place has therefore not been taken for the calculation. The net evil arising there is thus only $\frac{4-3}{8}$ or $\frac{1}{8}$ th.

In the case of a planet with more benefic dots, the benefic influence will be all the greater and more marked if the planet concerned should also be posited in an उपचय (Upachaya) house (with respect to the Lagna or the Moon), or occupy a friend's house, or his own sign or his exaltation Rasi).

लगादुपचयसंस्थानं द्वाद्वा स्वगृहमूलगुरुस्थानं ।

मित्रदेशप्रतीकं वा फलमतिशयितं शुभं दद्यात् ॥ (देवकीर्ति)

If on the other hand the planet though getting more benefic dots should happen to be in an अपचय (Apachaya) house (reckoned either from the Lagna or the Moon), or in his depression sign or inimical sign, the good effect will be considerably reduced. If in the above case there be more malefic strokes instead of benefic dots, it will worsen the bad effect.

अपचयराशीं भविष्ये क्षत्रुक्षेत्रे च जगत्स्थले स्थान् ।

यस्तु स दद्यात्पार्श्वं फलमतिशयितं सपाकाकम् ॥

N. B.—The उपचय (Upachaya) or अपचय (Apachaya) places have to be reckoned with respect to the Lagna or the Moon at the time of birth and not by the position of the planets at the time of गौहार (Gochara).

cf. अन्वेषण

यस्तु स्वनीचानि शुद्धोपगोचरैर्जितानि दृष्टोऽक्षतपुर्विर्जनः ।

स्वाभावभूतमपती सलक्षणे स जगत्स्थो बन्धकक्षी निरुक्तः ॥

ईषत्सुहृत्स्योद्यद्दिष्टष्टौ मिश्रैर्जन्मोपवने पलीगाम् ।

यो जातकेऽभूत्स तु जन्मसंस्थौ दृष्टाच्छुभं न (यन्मुनेः) व्यतिष्ठम् ॥

Also गाल

जन्मन्युपचयमयने क्षेत्रे ग्रहे ह्युपचयेषु सुफलः ।

उपचयमयनेपेक्षा र्थादयथाने ह्युपचयाय ॥

These authors have in their turn specifically stated, by the words जन्मकाले (Janmakale), यत्ने (Satau), जन्मनि (Janmani), that good and bad places have to be determined with respect to the positions of planets at birth-time only. But at the time of producing the effects, all planets excepting the Moon will cause their full good or bad effect to come to pass provided they are strong and not otherwise. In the case of the Moon, even if she is benefic (i.e., placed in places such as उपचय (Upachaya), etc., and the Rasi containing the Moon happening to be associated with benefic dots) if she does not possess strength, she produces only evil effects; for देवकीर्ति (Devakirti) says—

पुष्टमपुष्टे श्रकलं दत्ताश्वखलो वलेन दीनैश्च ।

ग्रह इव सर्वश्रेष्ठः वृष्टफलो बलविहीनस्य ॥

Varahamihira too has said in his work यात्रा (Yatra) about the inability (to produce effects) on the part of planets devoid of strength owing to their being in depression, defeat in planetary war or combustion, etc.

शीघ्रस्या ग्रहविजिता रज्यमिमृता विरहपयो हस्ताः ।

भुजगा इव भंसहता सर्वेति कार्यक्षमा हस्ते ॥

Thus it will be seen that whatever effects—good or bad—have been ascribed owing to the planet being placed in a sign of exaltation Swaleshetra, Upachaya, etc., it always refers to the position of the planet *at the time of birth*; and whatever effects, good or bad, that have been ascribed to the planet itself generally without reference in any way to the particular place of occupation should be construed as indicating the result of the planet's transit to the concerned place.

It may be mentioned here that in several Panchangams the benefic गोचर (Gochara) phases of planets are mentioned; i.e., if

particular planets in their orbit in the zodiac pass through particular places from the Moon, they become auspicious and so on. It will be seen that these are simply the benefic positions of that particular planet with respect to the Moon in that planet's Ashtakavarga and do not completely represent the entire benefic results of that planet.

The Ashtakavargas are used in connection with transits. For example Saturn transiting the 3rd 6th and 11th places from the Moon is good provided the benefic dots in those places are above 4. Suppose he is transiting the 3rd house from the Moon in a nativity where the benefic dots are below 4. He will not be very good. His coming in the 3rd house is no doubt good, but much cannot be expected of him because of the small number of benefic dots. The position in the 3rd house though good, the small number of benefic dots therein disqualifies him to do good.

It is a fact indisputable that planets wield a certain amount of influence, whether for good or evil during their transits at the time of consideration in accordance with the number of benefic dots which the planets gain to their credit in their respective Ashtakavargas based on the position each of the planets occupy at the time of birth.

For example, let us consider the influence which the planets may produce on the sample horoscope given under, say, about the last week of December 1932.

Rahu		Mer.
Moon		Venus
Sat.	Rahu	Sun
	Horoscope	
	Mars	Jupiter
		Ketu

Rahu	Planetary positions	
	about the first	Mars
Saturn	week of Dec.	Jupiter
	1932	Rahu
	Sun	
	Mer.	Venus

It will be seen in the above that the Sun is occupying Vrischika and the Sun's Ashtakavarga figure in Vrischika is 5. Mars is in Simha and the number of benefic dots in Kujas takavarga is 6. Mercury is posited in Vrischika and the number of benefic dots under Budha's Ashtakavarga is 5. Jupiter is in Simha and the number of benefic points in Jupiter's Ashtakavarga is 3. The planet Venus occupies Tula and the number of benefic dots there in the Ashtakavarga of Venus is 6. Saturn is in Makara; and in Sani's Ashtakavarga, the number of benefic dots in Makara is 4. Thus, the sum total of benefic dots for the said week for all the six planets taken together comes to 29.

Now 48 benefic dots are the maximum fixed to pass a nativity for good in all respects. It may however be safely predicted that the native will be free from worry, loss, etc., and his situation will only be of a normal nature if the sum total of the benefic dots of all the six planets taken together comes to 24. In this specimen horoscope, as the number of benefic dots comes to 29, it can safely be said that the native will be free from anxiety and worry in the said period. The less the number of benefic dots, the worse will be the effects to be experienced by the native.

Bhattotpala adds.

Varahamihira has stated (Brihat Jataka, Chapter VIII, Stoka 23) that when two similar effects but contrary in nature are produced by one and the same planet (owing to its ownership of two houses, or ownership of one house and occupation of another house), the result will be null when the two effects referred to are equal in degree and that it will partake of the nature of the preponderating effect in case they are not of equal degree.

एकमद्वयं सत्तं पदसंनयिषेति नार्थं यदेवद्विधं सविषयत्वे सत् ॥

A question may now be asked what the author's object was by making a similar declaration again through the words "इति निमित्तमिह भयवर्गादिगणः सविषयविषय उक्तमद्वयं सत्." The answer is— "No, it is no repetition at all. What was stated before without the aid of Ashtakavarga Table relates to the cancellation of two similar effects but of a contrary character. For example, a planet in one capacity may be a giver of wealth; the same planet

in another capacity may cause loss of wealth. In such a case, both the effects are similar in character and become neutralised with the consequence that the native neither acquires wealth nor incurs any losses. But if the planet's capacity to give wealth be in any way stronger for more reasons than one, the same will of course predominate over the opposite current (of the other effect) and the result will be an influx of some money. In the present verse it has been stated that there is cancellation in the case of good and bad effects even if they are not similar in nature. This view is further supported by शरदरा (Sharadara) and यवत (Yavana) as they have admitted this principle while speaking about Aśhtakavargas and their several effects. Thus, for example, a certain planet may be the giver of gold on account of a certain reason. The same planet may on account of some other reason cause loss in silver. Though the effects in these two cases are not similar (because both are not in respect to gold, nor to silver), merely on account of the effects being opposite in nature (one giving and the other taking away), the result is neither benefic, nor malefic. After such considerations of each Rasi on account of its 8 countings, if it is found that benefic points outnumber the malefic, the effect of the planet on that Rasi should be declared as benefic to the extent of the excess benefic dots as already stated.

Now the following question may be asked: Well, if Aśhtakavarga then is so important for ascertaining the nature of the effects, what was the necessity for Varahamihira treating separately in his Brihat Samhita the गोचरः (Gocharaphala) of planets with respect to the Moon's place at birth? The answer is, the intention of Varahamihira is that such of the effects which have not been stated in connection with the Aśhtakavarga should be stated in the गोचर (Gochara). Further, गोचर (Gochara) is well known to all, and as it has been treated of by many authors in their works, it has to be inferred that Varahamihira too has adopted the same course followed by his predecessor. For he has said in his work यत्त (Yatra).

यत्र गोचरफलमभिज्ञां तत्र वेधफलमिच्छते न वा ।

मातृपौ न पदुर्ध्वगतं विद्ं द्युत्पत्तार्कजले दि गोचरा ।

Yavaneswara too, after describing the effects separately, has accepted this Ashtakavarga system alone as of primary importance: for he has said

फलद्वयं तु न पश्यत्येव समाश्रित्वा वक्तुं मदिष्टी ।
उदात्तस्तु यस्तस्य फले विचार्य यात्राविधाने च समुत्तमे च ॥

Badarayana also has said

कष्टक्षेत्रे तुल्यतन्त्रे फले चेत् स्वार्थं भावाः फल्योन्मत्त वाच्यः ।
वाच्यं पत्निर्योऽतिरिक्तमर्थः स्वार्थं स्थाने स्थाने कष्टक्षेत्रे मदिष्टा ॥

and has thus accepted only the Ashtakavarga method.

THE ASHTAKAVARGA PLATE.

The process of finding the benefic dots in the Ashtakavargas of the several planets in accordance with the method given in pages 650-652 *supra* involves heavy labour and considerable time especially when it has to be done for several horoscopes. Some methods of simplifying this work have been suggested in the past, but a new contrivance has now been devised which has several merits. It not only does away with the patient labor involved in the dull and routine process, but also shows the results in such a way that one can see at a glance how the benefic dots in any particular house have been contributed. The सर्वशतक (Sarvashtaka varga) figures can also be very easily read from the plates at a glance. The practical uses to which the results can be put are, as is known to astrologers, several. The more important of these uses have been explained in this Adhyaya in their appropriate places.

The construction of the Ashtakavarga plate and the method of reading the results from the same will now be explained.

The contrivance consists of nine circular plates (discs of zinc, copper or brass), of successively larger radii placed one over the other in the order of their size, the largest being placed at the bottom and the smallest at the top. A radius of one inch

for the smallest and three inches for the largest, the difference between the radii of successive plates being $\frac{1}{16}$ th of an inch will be found suitable. The bottom most plate has an axle with screw arrangement fixed to its centre about which the other plates revolve. By tightening the screw at the top, the plates can be fixed up in any desired position. Each plate covers the central portion of the next bigger plate, exposing to view only a circular strip or rim. The top plate is of course fully exposed.

The top plate and the narrow strips of other plates are each divided into 12 equal parts. The dividing lines are so drawn that they form a straight line when the plates are adjusted for any horoscope. The twelve divisions of the top plate are assigned to the twelve signs of the zodiac. In the visible rim of the next bigger plate are arranged the figures indicating the benefic dots counted from the Sun in the several Ashtakavargas. The next plate contains figures of benefic dots counted from the Moon; and the next one, from Mars; and so on in the order of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the Lagna. One of the divisions of each of these plates contains a dot denoting the position of the planet to which the plate relates. Thus the dot in the largest plate indicates the position of the Lagna.

To adjust the plates for any horoscope, keep the bottom-most plate in position and rotate the next plate (relating to Saturn) until the division containing the dot is as many divisions removed from the dot in the Lagna plate as Saturn is removed from the Lagna in the horoscope under consideration. For example, if Saturn occupies the 8th house from the Lagna, move the plate relating to Saturn till its dot comes to the 8th division from the dot in the Lagna plate. Then hold the two plates in position firmly and proceed similarly with the third plate. Then hold the three plates in position and proceed with the fourth and so on. When the Sun's plate also has been thus fixed, rotate the topmost plate until the name of the particular Rasi representing the Lagna in the horoscope under consideration is brought directly above the division containing the dot in the Lagna plate. It will now be found that the divisions containing the dots in the several plates are

directly below the signs of the zodiac respectively occupied by the planets at birth, so that the positions of the planets in the radix of the native can now be read out from the plate itself. Fix up the plates by tightening the screw at the top. They are now ready for reading the results. The '1's indicate benefic dots relating to the Sun's Ashtakavarga; the '2's indicate those relating to the Moon's, and so on. The number of '1's in the several plates in the 'Mesha' division represents the benefic dots in the Ashtakavarga of the Sun in that division; the number of '1's in the several plates opposite to 'Vrishabha' representing the benefic dots in the Sun's Ashtakavarga in Vrishabha and so on. Similarly, the number of '2's in the divisions of the plates opposite to 'Mesha' represents the benefic dots in the Ashtakavarga of the Moon in 'Mesha'; the number of '2's in the parts of the plates opposite to 'Vrishabha' the benefic dots in the Ashtakavarga of the Moon in 'Vrishabha,' and so on. The number of '3's will similarly yield the results for Mars, '4's for Mercury, '5's for Jupiter, '6's for Venus and '7's for Saturn. The figure in the next page shows the plate properly arranged for the positions of the planets in the sample horoscope given below:—

	Lagna	Venus	Moon
			Sun Mercury
			Jupiter Mars
	Saturn		

It will be seen that the dotted division of the plate relating to the Sun has been brought against Kataka as the Sun occupies Kataka in the Kundali (प्रत्यक्ष); the dotted part of the plate

चक्रं त्रिलिख्य सह लघुदिवाकराद्यैः

सूर्यादिलघुमयनान्तविषयचरणाम् ।

वाक्याष्टकोपगतवर्णनियोजिताये-

द्विज्जाष्टवर्गजनितासिलविन्दवः स्युः ॥ १ ॥

देवो घवो धीगवश्स्तमोरमा धूलिः क्रमादुष्णकरादिचिन्दवः ।

सालोलसंख्या समुदायविन्दवः सर्वाष्टवर्गः समुदायसंज्ञकः ॥ २ ॥

Stokas 1 and 2 If a diagram of the zodiac with the rising sign and the positions of the Sun and other planets (at the time of any person's birth) &c. be drawn, and if all the benefic dots produced by the separate Ashtakavargas (8 fold groups of figures) be set down according to the directions contained in the Ashtakavarga formulas each containing eight divisions in respect of the eight sky-rangers beginning with the Sun and ending with the Lagna or the rising sign we should then obtain the figures 48, 49, 39, 54, 56, 52 and 39 to represent the benefic dots of the Sun and other planets. The figure 337 will represent the aggregate benefic dots of the planets. सर्वाष्टवर्ग (Sarvashtakavarga) or the sum of all the Ashtakavargas is called समुदाय (Samudaya) i.e. aggregate.

मेषादिपट्टदृग्गता बहुसंख्यदाया-

स्तद्भावपुष्टिवलयुद्धिकरा भवन्ति ।

पदपञ्चसप्तसहितानि शुभप्रदानि

त्रिज्यैकविन्दुयुक्तमानि न शोभनानि ॥ ३ ॥

Stoka 3. In whatever bhava represented by Mēsha and other signs occur eight benefic dots given by planets, that bhava, they serve to support, strengthen and

prosper. Houses containing 5, 6 and 7 dots become beneficent. Those that have 8, 3 or 1 dot are not auspicious.

मिश्रं फलं भवति सागरविन्दुयोगे
रोगापवादभयदा यदि शून्यभावाः ।
एकादिविन्दुयुतभानुमुखशृङ्गाणां
भिन्नाष्टवर्गजनि सर्वफलं प्रवक्षि ॥ ४ ॥

Stoka 4. When a house has 4 dots, it produces mixed effects. Those houses that have no figure in them are productive of disease, infamy and danger. I now proceed to explain the full effects of the Sun and other planets being associated with dots 1, 2, etc., as a result of the separate Ashtakavargas.

करोति नानाविधरोगदुःखभयाटनादीनि च सैकविन्दुः ।
द्विको मनस्तापनुपालयोरकृतापवादाशननाशनानि ॥ ५ ॥

Stoka 5. A planet associated with one dot produces various kinds of diseases, miseries, dangers, wanderings and similar hardships, while with two, it leads to mental anguish, condemnation by one's king (censure by the sovereign) and deprivation of food by robbers.

NOTES.

The excess of benefic over malefic dots may be 2, 4, 6 or 8 which when put in ordinary language mean 1 or 1. 4 or 1. 6 or 1. 8 or full. Hence the following stokas.—

रेताविन्दुवयोस्तु शोचिषदे यद्यग्नि रेताधिन
हे रेते घनदे सत्य उदयप्रागल्भ्यपन्थप्रदाः ।
पट्टेतापिपुत्रप्रापुयशोविहारकीर्तिप्रदा
रेता अष्टमहीपतिपमतुडे कुर्वन्ति नानागुणं ॥

कष्टं खादिकेस्तायां हाम्प्यमर्थशयो भवेत् ।
 त्रिभिः द्वेष्टां विनानीयात् चतुर्भिः समता मता ॥
 पञ्चभिः परमानन्दः षड्विस्तर्यागमो भवेत् ।
 सप्तभिः परमानन्दस्त्वष्टभिः सर्वसम्पदः ॥
 एकेन यः शुभः स्यात् षड्विः स्थानैः स पापदो मरति ।
 यस्य चतुर्भिः स सप्तः सर्वकले कल्पनैव स्यात् ॥

त्रिकस्तु संचारकुशावलंबकलेवरव्याकुलमानसानि ।
 शुक्ताशुस्वार्थव्ययचित्ताभफलप्रदः सागरविन्दुकः स्यात् ॥

Stoka 6. When the number of dots are three, it causes many bodily privations and discomforts due to a wandering life as well as much mental uneasiness. The planet with four dots yields a mixed kind of fruit consisting of pleasure and pain, expenditure of money and accession of wealth.

सद्दत्तलाभसुखलालनसाधुसंग-
 विद्याधनानि कुरुते धरसंगपविन्दुः ।
 षड्विन्दुकस्तु नवमोहनरूपशील-
 संप्राप्तजिद्धनयशोचलबाह्नानि ॥ ७ ॥

Stoka 7. Where the dots happen to be five, it leads to the attainment of good apparel, fondling of children, association with the good, acquisition of learning and wealth. A planet that has 6 dots secures a form fresh and fascinating, excellence of character, victory in war, wealth, fame strength and fine vehicles.

सप्तविन्दुस्तुरगादियानसेनाभनप्राप्तवशोभनानि ।
 विन्दुएकः सप्तगुणाभिरमराजप्रतापं प्रकटीकरोति ॥ ८ ॥

Stoka 8. When the number of dots go up to 7,

the planet brings honors such as accrue from the possession of horses and other means of transport, an army and superior riches. When the maximum of eight dots is reached, it opens out a prospect of kingly glory graced with its seven-fold adjuncts (स्वायत्तमालमुहकोशतद्भुग-पञ्चानि).

NOTES.

Some books read संप्रधानि in which would mean kingly glory graced with every one of its adjuncts.

शरादिविन्दुस्त्रितराशियातः स्वकीयवर्गे शुभदस्तु नित्यम् ।
अतोऽन्यथा चेदफलप्रदाता गोचारतः शून्यफले भ्रमायी ॥ ९ ॥

Sloka 9. A planet is invariably benefic in his own *varga* in any sign which has five or more dots. If otherwise, it yields no good effect. In its range in a sign which is without dots, it becomes positively hurtful.

स्वोद्यमित्रादियर्गस्थाः केन्द्रादिवलसंयुताः ।

अनिष्टफलदाः सर्वे स्वदपविन्दुयुता यदि ॥ १० ॥

Sloka 10. All planets without exception, standing, it may be, in their exaltation signs, in a friendly sign or other benefic places and possessed also of the strength which a Kendra or similar position gives, produce untoward effects if they happen to be associated with dots short of the required minimum.

दृष्टस्थानस्थिता ये च ये च नीचारिमांशगाः ।

ते सर्वे शुभदा.नित्यमपि विन्दुयुता यदि ॥ ११ ॥

Sloka 11. But planets on the other hand which may be in bad positions and have even reached their depression point, or an inimical sign or portions of the

same will invariably yield good if associated with dots which are in excess of the prescribed minimum.

दिनेशमुख्यग्रहवर्गकेषु यदा शुनिः शून्यगृहं प्रयातः ।

करोति पित्रादिकभावजानामतीव रोगारिभयाकुलानि ॥ १२ ॥

Sloka 12. When Saturn passes through an empty (void of figures) house in the Ashtakavargas of the Sun and other planets, he occasions on a large scale diseases, dangers from enemies and other troubles to father and other relations whom the several planets represent.

॥ सूर्यफलम् ॥

लग्नं गते दिनकरे रिपुनीचभागे

जातः कृशानुपुगबिन्दुसुते च रोगी ।

पाणादिबिन्दुसहितोदयगे दिनेशे

स्रोत्रेऽथवा निजगृहे वृषतिधिरासुः ॥ १३ ॥

Sloka 13. When the Sun is in the rising sign and in that part of it which either belongs to an enemy or forms his depression point and when he happens to be associated with 3 or 2 dots, the person born is sickly. But if the same Sun should be in the rising sign in which 5 or more dots appear and which happens to be his exaltation sign or his own house, the person born becomes a king and is endowed with long life.

NOTES.

Parasara adds

आदित्याष्टकर्म न निशिष्यान्मशनारिषु ।

अर्कस्थितस्य नवमो राशिः पितृगृहं स्पृष्टम् ॥

तद्वाशिफलतत्त्व्याभिर्द्वयेच्छोष्यपिण्डकम् ।

सप्तविंशोदृशं शेषं नक्षत्रं याति भावनः ॥

तस्मिन् काले तस्य तस्य भावस्वाति विनिर्दिशेत् ।

तस्मिन् काले पितृहेतो भवतीति न संशयः ॥
 तत्त्रिकोणगते वापि पिता पितृवमोऽपि वा ।
 मरणं तस्य जानीयादसा छिद्रेषु कल्पयेत् ॥
 अर्कास्तु तुर्यगे राहो मन्वे वा भूमिनन्दने ।
 गुरुशुक्रेक्षणमृते पितृहा जायते नरः ॥
 लग्नाच्चन्द्राद्गुह्यमानं याते सूर्यसुते यदि ।
 पित्रोर्नाशे तदा काले वीक्षिते पापसंयुते ॥ .
 दशागुक्तकालेन योगयेत्काण्डवित्तमः ।
 लग्नागुलेराराशीतदशायां च पितृक्षयः ॥
 मुखनाभदशायां तु बहुप्राप्तं च संशयः ।
 पितृगन्माष्टमे मातृकाक्षीशे लग्नेऽपि वा ॥
 तमेव पितृक्षयार्थेण कारयेत्तत्र संशयः ।
 सुत्रेणे लामलगास्थे गन्द्रलग्नाद्विभेगतः ॥
 पितृगृहे तमागुक्ते जातः पितृशत्रुवः ।
 तमेव पितृक्षयार्थेण कर्मणेन समापयेत् ॥
 पितृनन्मत्तृतीयसं जातः पितृवनाश्रितः ।
 पितृकर्मगृहे जातः पितृकुल्यगुणान्वितः ॥
 तदीशे लग्नसंस्थेऽपि पितृश्रेष्ठो भवेत्तनुतः ।
 सूर्याष्टमे यन्कुल्यं मामं संवत्सरं प्रति ॥
 विवाहव्यावहारमदि मासेऽस्मिन् वर्जयेत्सदा ।
 कल्हो मासदुःखानि शुन्यमासे यान्ति च ॥
 एवमादि फलं ज्ञात्वा मासे प्रति मयाचरेत् ।
 संशोध्य विष्टं सूर्यस्य रन्ध्रमानेन वर्जयेत् ॥
 द्वादशादिहोराच्छेषं मेवादिगणयेत्पुनः ।
 तस्मिन्मासे यदि विन्ध्यात्तन्त्रिकोणगतेऽपि वा ॥
 सूर्यादि कल्पयेत्तान्ये परतो मासकरं मृतिः ।

केन्द्रत्रिकोणोपगते दिनेशे षट्पञ्चसप्ताष्टकविन्दुवर्गे ।

रुद्रामलानीलचलाब्दकेषु जातस्य वा तज्जनकस्य मृत्युः ॥१४॥

Sloka 14. When the Sun occupying a Kendra or Trikona position is associated there with 6, 5, 7 or 8 benefic dots, the person born or his father will have his death in his 22nd, 35th, 30th or 36th year respectively.

शोच्यावधिष्टद्वयविन्दुयाते केन्द्रस्थिते सेन्दुशनीन्दुसूनी ।

भानौ दशाब्दात्परतः समृद्धां तावत्स राज्यश्रियमाहुरार्याः ॥

Sloka 15. If, at a person's birth, the Sun occupying a Kendra position in conjunction with the Moon, Saturn and Mercury should have in that position 2 net benefic dots after the necessary reductions are made, (त्रिकोणसौधना & पञ्चाशिपत्यसौधना-Trikonasodhana & Bakadi-patyasodhana), the father of the person, say the wise astrologers, will have a lease of abundant administrative power setting in after the completion of the first ten years (of the person born).

॥चन्द्रफलम् ॥

शून्यागारं तरणिशशिनोरष्टवर्गे तदीयं

मासं राशिं सकलशुभदे कर्मणि त्याज्यमाहुः ।

यक्षमालसं शशिनि चतुर्गे सैकलोकाशिविन्दी

सप्तत्रिंशच्छरदि भरणं द्वित्रिसेटान्विते च ॥ १६ ॥

Sloka 16. If, in the Ashtakavarga—whether of the Sun or of the Moon—there be a house void of benefic dots, the (solar) month corresponding thereto and the sign itself are to be avoided for the purpose of every auspicious undertaking in the person's life. If the Moon occupying the Lagna be associated with 1, 2 or 3

benefic dots, the person born will⁴ suffer from disease and debility. If the Moon in the above position be also in conjunction with 2 or 3 planets, the person will meet with his death in his 37th year.

NOTES

Parasara adds

चन्द्राच्चतुर्थे यातुः प्रासादग्रामचिन्तनम् ।
 चन्द्राष्टमं शुभं च शुभराशिगते विधौ ॥
 तत्रशने परित्यज्य शुभकर्माणि कारयेत् ।
 चन्द्राष्टमेशमक्षत्रितयेषु विंगतः ॥
 आयासात्प्राचिदुःखानि लभते नात्र संशयः ।
 चन्द्राष्टमस्तुल्यलक्षितेषु वर्षेयच्छांभ्य पूर्णम् ॥
 शेषे च शनौ याते मातृहानि विनिर्दिशेत् ।
 तस्त्रिकोणे वा केचिद्दशादिषु कल्पयेत् ॥
 चन्द्राष्टमात्पुनस्त्यागे भीमे वा मात्करान्मरे ।
 दृश्यते वा तयोः स्थानं पुरेति कालक्षणे ॥
 तदभागे स्वयं मृत्युर्देशान्तरगतिश्च वा ।
 चन्द्राष्टमेष्टमे राशेस्त्रिकोणे द्विराधिके ॥
 मात्रा वियोगमस्तीति निर्दिशेत्क्षयतः पितुः ।
 पितुर्चा मातृचिन्ताया मात्करादीन् प्रकल्पयेत् ॥

केन्द्रत्रिकोणायगते शशाङ्के नीचारिणे इन्द्रिकलाधिकीने ।

चिन्दुद्विके वा यदि स त्रिभिर्दी तद्भावनाशं कथयन्ति तज्ज्ञाः १७

Sloka 17. When the Moon occupying a Kendra, Trikona or the 11th bhava is also in its depression or inimical sign and is not waxing and when the benefic dots associated with the bhava occupied by the Moon happen to be 2 or 3, the bhava in question, say the astrologers acquainted with the subject, is extinct.

वेदादिभिन्दुयुतकोणचतुष्टये वा
 लाभे विधौ बलयुते यदि भावद्विः ।
 बिन्द्वष्टके शशिनि केन्द्रगते तु जाता
 विद्यायशोधनबलप्रबला नरेन्द्राः ॥ १८ ॥

Sloka 18. If the Moon possessed of strength be in a Trikona, Kendra, or the 11th bhava and if the number of benefic dots in the bhava in question be 4 or more than 4, the bhava becomes advanced. If the Moon in a Kendra position becomes associated with 8 benefic dots, the persons born under this yoga will be eminent for their learning, fame, wealth and strength and will become masters of men.

॥ कुजफलम् ॥

सोबलके गुरुसुखोदयमानयाते
 बिन्द्वष्टके च यदि कोटिघनप्रभुः स्यात् ।
 चापाजसिंहभृगकीटविलप्रसंख्ये
 भौमे चतुष्टयफलोपगते च राजा ॥ १९ ॥

Sloka 19. When Mars in exaltation or in स्वक्षेत्र (Swakshetra) occupies the 9th, the 4th, the 1st or the 10th bhava, and is associated with 8 benefic dots, the person born will be lord of wealth to be counted by the million. If Dhanus, Meshā, Simha, Makara or Vrischika be the rising sign, and Mars occupy it and be associated with 4 benefic dots, the person born will be a king.

NOTES.

Parasara adds

यौमाष्टको संचिन्त्यं आतुविक्रमपैर्धकम् ।

यौमस्तिकस्य सहजो राशिर्भ्रातृगृहं स्मृतम् ॥

त्रिकोणशोचने कृत्वा भूयस्यो यत्र रेखिकाः ।
 तत्र भूमिं च भार्यो च वने मेहं विचिन्तयेत् ॥
 वैपरीत्ये तु तत्रैव बलवानि विनिर्दिशेत् ।
 एकाधिपत्यं संशोध्य फले यत्र न लभ्यते ॥
 तत्र भूम्यादिनाशः स्वादेकपालः प्रमापते ।
 कलानि यत्र भूयांसि सर्वम्यस्तत्र तत्र च ॥
 भौमो बलविहीनश्चेद्दीर्घायुर्धृतिर्युको भवेत् ।
 कलानि यत्र क्षीयन्ते तत्र भूमीतराः स्मृताः ॥
 तद्वाशिफलसंख्येण वर्षेभ्योऽप्येव पूर्ववत् ।
 शेषशतं शनौ याते जातृहानि विनिर्दिशेत् ॥

Also

भौमान्तां तनुषः कुनात्ततुल्यं योगे कलानां तथा
 तनुष्यं शरदीह कष्टमनिशं शस्त्रानलोत्पं भवम् ।
 मन्दाद्भारभगोः फलेष्वयकमिते सौम्योन्मिषते शस्त्रदी-
 र्गमन्दाद्वैकमिते फलसतिषयं राक्षोः सुखानां सतिः ॥

विन्दष्टके धरणिजेऽतिलघुशिरीशो
 मानेऽथवा तनुगते च मदीपतिः स्यात् ।
 जातोऽध्वनीशकुलजो यदि देशनाथः
 खोचखरादिसहिते नृपचक्रवर्ती ॥ २० ॥

Stoka 20. If Mars be associated with 8 benefic dots the person born will become a petty prince; if the above be in the 10th or in the 1st bhava, the person born will be a king. If he be already a scion of a royal family, he will become lord of the whole country. If Mars be in exaltation or in स्वक्षेत्र (Swakshetra) in addition to the above, the person born will be an emperor.

॥ बुधफलम् ॥

केन्द्रत्रिकोणे वसुचिन्दुके द्वे जातीयविद्याधिकभोगशाली ।

स्योच्चादिकैकद्वितयत्रिचिन्दौ तद्भाववृद्धिर्न च मावहानिः ॥२१॥

Sloka 21. When Mercury in a Kendra or Trikona becomes associated with 8 benefic dots, the person born will be pre-eminent in the learning peculiar to his caste and will have great enjoyment. If Mercury in exaltation be associated with but one, two or three benefic dots, the bhava occupied by the planet is advanced and not impaired.

NOTES.

१. Parasara.

बुधात्तर्यं कुटुम्बं च वनपुत्रादिमातुलाः ।

तत्पञ्चमे मन्त्रविद्यालिपिवृद्ध्यादि चिन्तयेत् ॥

बुधाष्टवर्गं संशोध्य शेषराशिगते शनौ ।

बन्धुमित्रवितारादीर्भते मातु संशयः ॥

विन्द्राधिक्यं यच्चदामारमात्ते विद्यारम्भः सर्वविद्याकरः स्यात् ।

गोचारेण शेष शून्यालयस्ये भन्दे बन्धुव्यातिसंपद्विनाशः ॥ २२ ॥

Sloka 22. Find in which house there is the greatest number of benefic dots in the Ashtakavarga of Mercury. In the month corresponding to that house the commencement of any serious study will culminate in the acquisition of every branch of learning. Mark the house which is void of benefic dots in the Ashtakavarga of Mercury; when Saturn passes through that house in the course of its progress through its orbit, some वधु (Baddhu) or वृद्धि (Jnati, a near paternal relation) will die; some benefit or advantage enjoyed till then will be lost.

॥ गुरुफलम् ॥

जीवाष्टवर्गाधिकविन्दुराशी लघे निपेकः कुरुते सुतार्यम् ।
तद्राशिदिग्भागगृहस्थितानि गोविजयानानि बहूनि च स्युः ॥ २३ ॥

Sloka 23. Note the house that has the greatest number of benefic dots, in the Ashtakavarga of Jupiter. In the lagna corresponding to the house found, impregnation will answer its purpose resulting in an offspring. Cattle, wealth and vehicles located in the direction indicated by the sign in question will begin to multiply.

NOTES.

Parasara adds

जीवाष्टवर्गमतो ज्ञानं पुत्रधर्मधनादिकम् ।
गुरोःष्टवर्गेषु संज्ञानावपि कल्पयेत् ॥
गुरुस्थितसुतस्थानि गायत्रि विद्यते फलम् ।

Balabhadra reads शुभस्थानि instead of गुरुस्थानि.

शुभनीचमहं त्यक्त्वा तावन्तश्च सुतः स्मृतः ॥

also बलभद्र

गुरुस्तुंगसुतस्थानि यदि स्यात्त्रिगुणं तदा ।
स्वर्गमूलधिकेणे वा यदि स्वाद्विगुणं तदा ॥
शुभदृष्टे च तत्रैव वृद्धिः स्यात्कथितश्चि ।
यावद्देशगर्भागाश्च तावन्तः श्रुत्वा मनाः ॥
यावन्तो शुभभागाः तावन्त्यग्नयः कल्पयेत् ।
गुरोःष्टवर्गेषु सुतसंज्ञौ विकं फलम् ॥
गत्याष्टवर्गनयः स स्वादेशात् प्रमाणे ।
संज्ञान्तरांस्तुल्यं वा नदीशम्भयश्च पुनः ।
सुतभेदावर्गद्वयं गणनायापि कल्पयेत् ॥
गुरोःष्टवर्गेषु शेषेण जेयकथानि च ।

कूराश्रितकलं त्यक्त्वा शेषास्वस्मात्मनाः स्मृताः ॥

व्ययार्थमुततस्यैश्च पपिः स्वात् क्षीणमेततिः ।

गुरोरष्टवत्संगेषु सुतरातिस्थितं समम् ॥

अल्पात्मजः स विज्ञेयो गुरौ पञ्चमगेऽपि वा ।

तदीशयोगदृष्टे वा तदा पुत्रान् समादिशेत् ॥

एतैर्बहुप्रकारैश्च यत्पथेत्कालचित्तमः ।

बहुलक्षणसंयोगे तदा तस्मिन् समादिशेत् ॥

जीवाष्टवर्गलघुबिन्दुगृहोपपाते

भानौ कृताखिलशुभानि विनाशितानि ।

पञ्चादिविन्दुकरिपुण्यपरन्ध्रगेऽप्ये

जातधिराशुरविचित्तजितारिः स्यात् ॥ २४ ॥

Sloka 24. If, at a person's birth, the Sun occupies a house which in the Ashtakavarga of Jupiter gets the least number of benefic dots, the person born will be luckless in that every undertaking for his benefit will fail. If Jupiter occupying the 6th, the 12th or the 8th bhava be associated with 5 or more benefic dots, the person born will be long-lived, very opulent and victorious over his enemies.

स्त्रोचेऽथवा निजगृहे यस्तुबिन्दुशुक्ते

केन्द्रस्थिते सुरगुरौ शुरुभावमे वा ।

नीचारिमाणमपहाय विमूढराशौ

जातः स्वकीयपशुता पृथिवीपतिः स्यात् ॥ २५ ॥

Sloka 25. If Jupiter, whether in exaltation, in स्वक्षेत्र (Swakshetra), in a Kendra, in the 9th bhava or in a portion of some राशि (Rasi) unconnected with the planet's depression or inimical house and not in eclipsing proximity to the Sun—if Jupiter in any one of the

positions above named be associated with 8 benefic dots, the person born will become a king by virtue of his own fame and glory.

यदा महीदेवकुलप्रजातास्तदीययोगे नरपालतुल्याः ।

कृतातिपुण्यप्रभवप्रसिद्धबुद्धिप्रतापादिगुणाभिरामाः ॥ २६ ॥

Sloka 26. When persons of Brahmanical extraction come under such a yoga of Jupiter as has been described in the preceding sloka, they become lords of great beneficence equal in status to kings and admired for their conspicuous intelligence, energy and other great qualities.

सप्तभिन्दी सह (शश?) लक्ष्मणेन जीवे चक्षुस्त्रीघनपुत्रवन्तः ।

पद्भिन्दुके वाहनविचरन्तः सप्तभिन्दी जयशीलवन्तः ॥ २७ ॥

Sloka 27. If Jupiter in conjunction with the Moon becomes associated with 7 benefic dots in the positions referred to in sloka 25, the persons born under the yoga will have women, wealth and sons in abundance; if with 6 benefic dots, the persons concerned will have much wealth and many vehicles; if with 5 benefic dots, they will have victory and virtue.

॥ शुक्रफलम् ॥

साष्टभिन्दुफलकोणकेन्द्रगे मार्गवे तु चलवाहनाधिपः ।

आयुरन्तमविनाशभोगवान् विचरन्विश्वराट्त्रिभिन्दुके ॥ २८ ॥

Sloka 28. When Venus occupying a Trikona or Kendra position is associated with 8 benefic dots, the person born will be at the head of an army and transport animals; if Venus in the above position be associated with 7 benefic dots, the person born will be lord of

wealth and precious stones and have unfailing enjoyment up to the end of his life.

NOTES.

Parasara adds

भृगोरष्टकर्म च निक्षिप्याकाशचारिषु ।
 त्रिकोणशोधनं कृत्वा पश्चादेकाधिपत्यताम् ॥
 येषु येषु फलानि स्युर्भूयांसि किञ्च तत्र तु ।
 मूर्ध्नि फलत्रयं वित्तं च तद्देशे निर्दिशेन्मृणाम् ॥
 शुक्लाज्जामित्रतो लन्विषदरिशान्तिवृत्तिमथा ।
 दाराधिपत्यं क्षेत्रं दारानन्मर्षकं विदुः ॥
 तस्योच्चनीचराशौ वा केचिदिच्छन्ति तद्धिदः ।
 तत्रांशकशिकोणे वा भार्याया जन्म संभवत् ॥
 लघ्नेन्द्रोच्चरियं जन्म गदन्ति मुनिसत्तमाः ।
 उत्कृष्टकारमार्गेण भार्याया जन्मलक्ष्यम् ॥
 तयोः समागमसंज्ञं च यत्पयेत्तत्र बुद्धिमान् ।
 स्वश्रेष्ठस्वोच्छेदे वापि स्वामित्रसंगतोऽपि वा ॥
 स्वमित्रांशगतो वापि यत्कथं दारलक्षणम् ।
 शुक्लाज्जामित्रतो लन्विषत्रिकोणक्षेत्रादिकु श्रियः ॥
 प्रोक्ताराशिर्यश्च दारा जन्मर्षं संततिस्तदा ।
 अष्टोत्तराशिरन्मर्षमस्ति चेलास्ति संवतिः ॥
 भृगुदरिशयुक्तक्षेत्रे फलमेत्याश्रित्यो विदुः ।
 क्षेत्रधीमहणे साम्यं नृपस्य द्विगुणं तथा ॥
 मन्दांशे मन्दमंयुक्ते मन्दक्षेत्रेऽप्यत्र भृगौ ।
 नीचांशे पापमंयुक्ते नीचक्षेत्रेभोगमिच्छति ॥
 मेदिनीतनयभोगनिरासी मेदिनीमासद्वान्वययुक्तः ।
 मङ्गलक्षणेयुतः सितलादाऽन्येनमुन्मत्तपराधनारतः ॥
 भीमांशरुगते शुके भीमक्षेत्रगतोऽपि वा ।

भौमेन युतश्चेद्य परस्त्रीभोगमिच्छति ॥

द्वारागारे मन्दभागे कुर्वांशे मन्दाराभ्यां वीक्षिते यस्य पुंसः ।
स्यात्तद्वारा जारिणी चैनला वा वेश्या दासी स्वामिसंतोषनिघ्नी ॥

जामित्रे मन्दभौमंशे तदीशे मन्दभौगणे ।

वेश्या वा जारिणी यामि तस्य भार्या न संशयः ॥

पापारूढांशे चन्द्रे जामित्रे व्ययगेऽपि वा ।

पापग्रहान्विते शुके छीहेतोः शुचमावहेत् ॥

शुक्रांशकसमाना स्त्री वर्णरूपगुणान्विता ।

भवेच्छशाङ्गतुल्या वा दारिद्र्यस्य गुणान्विता ॥

सपापभागो विधौ व्ययेद्भक्त्यलयेऽपि चेत्

सपापभार्म्येऽङ्गनानिमित्ततः शुभं परम् ।

तिनांशकप्रमाणिकाः स्त्रियो भवन्ति सद्रूपाः

भवेच्चरांशसंमिताः स्वनापतुल्यसद्रूपाः ॥

शुक्रान्मन्दे त्रिकोणस्थे नेष्टे जीवे सुखप्रदम् ।

तेषां कलावत्त्वेन भार्याया लक्षणं भवेत् ।

पञ्चमादिकले ज्ञात्वा निर्दिशेच्छुक्रवर्गतः ॥

नीचास्तरीःकनिधनोपमत्वे तु कल्पे

पूर्वोदितक्षितिपयोगविनाशनं स्यात् ।

शुक्राल्पचिन्दुयुतमन्दिरदिग्निभागे

स्त्रीवश्यहेतुशयनीयगृहं प्रशस्तम् ॥ २९ ॥

Sloka 29. But if Venus be in depression or occupy the 7th, the 12th or the 8th bhava, the aforesaid राजयोग (Rajayoga) will be destroyed; in the direction indicated by the house with the least number of benefic dots in the शुक्रारूढवर्ग (Sukrashtakavarga), it is best to have the chamber which is to contain the bed by means whereof women are to be won and kept in willing bondage.

शनिफलम्

कोणस्य शून्यतरराशिगते तु मन्दे
जातस्य मृत्युफलमाशु घनक्षयो वा ।
एकद्विलोकयुगाविन्दुयुते च केन्द्रे
मुक्तः सतुङ्गभवने रविजेष्णमाशुः ॥ ३० ॥

Sloka 30. If in the अष्टकवर्ग (Ashtakavarga) of Saturn, there be a sign thoroughly void of benefic dots, the person born will meet with death or sustain loss of wealth when the planet passes through the sign in question; if the planet occupying a Kendra be associated with one, two, three or four benefic dots and if the Kendra be the planet's exaltation sign, any child delivered from the womb at such a time will be short-lived.

NOTES.

Parasara adds

शनैश्चरतिशतस्थानादष्टमं मृतिरुच्यते ।
शनैरष्टकर्मो न सत्याद्युष्यं विनिर्दिशेत् ॥
लग्नान्मृतिमन्दान्तं फलान्येकत्र कारयेत् ।
लग्नादिकलत्रुल्यान्दे व्याधिरेर समादिशेत् ॥
मन्दादिलग्नमन्तं फलान्येकत्र संयुतम् ।
मन्दादिकलत्रुल्यान्दे व्याधि तस्य समादिशेत् ॥
तयोर्योगसमान्दे तु मृत्युयोगः प्रचक्षते ।
शोच्यादिगुणनं कृत्वा पिण्डं संस्थाप्य यजतः ॥
अष्टमस्पर्शहेत्वा समर्पिशतिपात्रितम् ।
रातादूर्ध्वं तु तत्पिण्डं रातमेव त्यजेदतः ॥
आयुःपिण्डं तु नानीयात् प्राग्ज्ज्ञेयं तु कल्पयेत् ।
विकोणैकविंशत्यर्शोपानं विरचयेत् न ॥

पिण्डं संस्थाप्य गुणयेह्यष्टमगैः फलेः ।
 सप्तविंशतिहन्तेपं मृत्युकालं वदेद्बुधः ॥
 समूलाष्टवर्गो च यत्र नास्ति फलं गृहे ।
 तत्र नास्ति फलं तस्य यदा याति शनिश्वरः ॥
 तद्गृहे रविचन्द्रौ चेत् दशाब्दिरे मृतिं वदेत् ।
 दशाब्दिदसमायोगे मृत्युरेव न संशयः ॥
 मन्दाष्टवर्गराशीनां हीनराशौ क्षयो भवेत् ।
 तद्गृहे भास्करे मन्दे तस्मिन् काले मृतिं वदेत् ॥
 मन्दाष्टवर्गादय रिष्टयोगे बुधानि वर्णाणि विचारयन्ति ।
 पूर्वोक्तशोभनतो हि शुद्धं पिण्डं सुधीमान्बलिह्येत्यक्लृप्तम् ॥
 लभ्यात् मन्दान्तमपोकलानामैक्यं शनैर्लभमुपान्त्यमेव ।
 तद्योगेद्वलये शरदीह काले व्याधिं मृतिं वा परदेसयानम् ॥
 धनशयं तत्प्रतिदुःखवर्षं तथोगयोगान्दममे तु कष्टम् ।
 सामर्थ्यहीनप्रह्वाककाले प्राप्ते तदा निश्चयतो मृतिः स्यात् ॥

पदपञ्चविन्दुसहिते तनुमे बलाह्ये
 जन्मादिदुःखविपुलं धननाशमेति ।
 मन्दे शरादिफलनीचसप्तभावे
 जातधिरासुरविशोभनवर्गकेन्दौ ॥ ३१ ॥

Sloka 31. When Saturn with abundant strength occupies the 1st bhava and is associated with 6 or 5 benefic dots, the person born will sustain loss of wealth accompanied by much suffering from his very birth. If the planet in depression or in an inimical house be associated with 5 or more benefic dots and if the Moon occupies an auspicious Varga, the person will have long life.

मृदारिनीचगृहमे शरवेदधिन्दौ
दास्यद्रुवित्तसहितास्तनये तनुस्ये ।

सौरेऽष्टधिन्दुगणिते पुरमन्त्रतन्त्र-

ग्रामाधिपास्तु गिरिधिन्दुगृहे धनाढ्यः ॥ ३२ ॥

Sloka 32. When Saturn occupying the 5th or the 1st bhava is in an eclipsed state or in the house of an enemy or in depression and is associated with 5 or 4 benefic dots, the persons born under the above yoga will be possessed of female slaves, camels and property. If Saturn in the same position be associated with 8 benefic dots, the persons born will be lords of townships, possessed of administrative machinery characteristic of cities; if the number of benefic dots be 7, the persons affected by the yoga will possess abundant wealth.

॥ प्रस्ताराष्टकवर्गः ॥

आलिख्य चक्रं नवपूर्वरेखा याम्योत्तरस्था दश च त्रिरेखाः ।

प्रस्तारकं षण्णवतिप्रकोष्ठं षड्द्व्यष्टकश्चाष्टकवर्गजं स्यात् ॥ ३३ ॥

Sloka 33. If you draw up a diagram consisting of 9 parallel lines at equal intervals from East to West crossed by 13 parallel lines from North to South with the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

होराशशीधोधनशुक्रसूर्यभौमामरेन्द्रार्थितमानुपुत्राः ।

याम्यादिपञ्चत्यष्टकराशिनाथाः क्रमेण तद्विन्दुफलप्रदाः स्युः ॥

Sloka 34. The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the 8 rows extending from South

to North of each sign and yield, every one of them, the benefic dots appearing in the 12 houses of its row.

NOTES.

Note that the planets here have been mentioned in the order of their orbits round the Zodiac.

Let us now draw the प्रवातहस्तर्व (Prastharashtaka Varga) Table and set therein the benefic dots for the Sun's Ashtakavarga in the sample horoscope referred to in page 657 *supra*.

The 48 benefic dots will be distributed as shown below :

There are three benefic dots in Mesha, and it will be seen that these have been contributed by the Sun, Mercury and the Lagna. While the other five planets have each contributed a malefic one.

When the Sun transits through the sign Mesha, he will give benefic results only during three periods *viz.*, the 4th, the 6th and the 8th portions, that is when he is passing from (1) $11\frac{1}{2}^{\circ}$ to 15° (2) $18\frac{1}{2}^{\circ}$ to $22\frac{1}{2}^{\circ}$ and (3) $26\frac{1}{2}^{\circ}$ to 30° of that sign; the remaining five periods will prove malefic. Similarly in the case of the rest.

	Mesha	Vrishabha	Mithuna	Karka	Sinha	Kanya	Tula	Vrischika	Dhanu	Makara	Kumbha	Moola
Ratna												
Jupiter												
Mars												
Sun												
Venus												
Mercury												
Moon												
Lagna												
	= 3	= 7	= 2	= 2	= 7	= 3	= 3	= 5	= 4	= 2	= 5	= 5

८१. कन्दोपिक्ता

मिन्दौ स्थिते तत्फलसिद्धिफलविनिर्णयाय प्रहितेऽष्टवर्गे ।
 मान्यदृष्टा तत्र निमन्य कक्षाक्रमेण तेषां फलमाहूरन्ये ॥
 राश्यष्टभागप्रथमांशकाले शनिर्द्वितीये तु गुरुः फलाय ।
 कक्षाक्रमेणैवमिहान्त्यष्टागकाले विलग्नं फलदं मदिष्टम् ॥
 सर्वप्रहाणां प्रहितेऽष्टवर्गे तत्काष्ठराशिलियतविन्दुयोगे ।
 अष्टासिंसेत्याधिकमिन्द्वश्वेच्छ्रुमं तद्गुणे व्यसने क्रमेण ॥

सविन्दुगः सर्वफलप्रदः स्यादविन्दुको यद्यफलप्रदाता ।
 अरातिनीचास्तगतौ नभोगः सविन्दुकोऽपि प्रविलापकर्ता ॥ ३५ ॥

Sloka 35. If a planet be associated with benefic dots, it produces its full beneficial effect; if it be not connected with benefic spots, there is no beneficial effect produced; a planet in its depression or inimical sign or in an eclipsed state causes sorrow even if it be associated with benefic dots

॥ त्रिकोणशोधना ॥

पञ्चप्राचीरालिखेद्वाणसंख्यास्तिर्वग्नेखा वर्जितान्तश्चतुष्काः ।
 प्रागादीश्चद्वादशज्योमपचासा ज्योतिश्चक्रवर्त्तमिनस्तृपराद्याः ॥ ३६ ॥

Sloka 36. Draw five parallel straight lines at equal intervals from East to West; and across these lines draw five others with the same intermediate space, in such a manner that the four inner squares (out of the 16 resulting ones) should appear omitted. You have in the diagram the 12 celestial signs that rule over the East and [other] quarters and are the owners (jointly) of the starry zodiac.

अजहरितुरगाद्वैरुश्चकन्यासृगासौ-
 र्युगधटग्रहैः किंकिणीटावसानैः ।

दिनकरमुखवर्गे तत्त्रिकोणोपयाता

लघुतरसमशून्या विन्दवः शोधिताः स्युः ॥ ३७ ॥

Sloka 37. In the Ashtakavarga of any one of the Sun and other planets, take the signs by the triangular groups (1) Mesha, Simha, Dhanus (2) Vrishabha, Kanya, Makara (3) Mithuna, Tula, Kumbha (4) Kataka, Vrischika, Meena; and examine the benefic dots in the 3 signs composing any group. If in any one sign of a group, the number of benefic dots be less than that in each of the remaining two, or equal to that in each of the other two, or be zero, the same will have to be subtracted from the number of benefic dots in each of the three signs of the group chosen.

त्रिकोणभावेण यदल्पविन्दुकस्तदीपविन्दु भवतस्तु तावुमी ।

न विन्दुको यस्तु न शोधितेतरौ समानसंख्या यदि सर्वमृत्सृजेत् ॥

Sloka 38. If a sign in a triangular group has the least number of benefic dots, the other two signs must have their benefic dots altered into this least number. If a sign have no benefic dots, the remaining signs of the same group will keep their figures unaltered. If all the signs of a triangular group have the same number of benefic dots, they must all be removed (i.e. replaced by zeros)

NOTES.

cf. पराशर

त्रिकोणेषु न यज्युनं तत्तुल्यं त्रिषु शोधयेत् ।

एकसिन् भवने शून्ये तत्त्रिकोणं न शोधयेत् ॥

समत्वे सर्वगोहेषु सर्वं संशोधयेत्तदा ।

To this ग्लेजर adds in his कन्दोपिषद्

भवनद्वयशून्ये तु शोधयेद्व्यमन्दिरम् ॥

The two slokas represent the opposite views of two distinct schools. The conflicting views rest on two distinct interpretations put upon the sloka enunciating the rule for त्रिकोणशोधना (Trikona-sodhana). "त्रिकोणेषु न यत्तुल्यं तत्तुल्यं त्रिषु शोधयेत्" which when translated will stand thus:—When one of three triangular houses contains the least number of benefic dots the same is to be subtracted from the figure in each of the triangular group. This rendering is not accepted by some who maintain that "तत्तुल्यं त्रिषु शोधयेत्" means that the figures in the three signs of a triangular group are to be altered so as to equal the least number. The latter view is advanced by बलभद्र (Balabhadra) and appears to be current in Southern India.

For the example referred to in sloka 34 above, the subjoined charts show the Suryashtakavarga figures before and after Trikona reduction:

5	3	7	2
5	Ashtakavarga of the Sun. 48.		2
2			7
4		5	3

2	3	2	2
2	After Trikona Sodhana		2
2			3
3		2	2

॥ एकाधिपत्यशोधना ॥

य.ण्ठीर्यं कठकमं च विना शुक्रादि-
कावाचराशियुगलोगविन्दुसंख्याः ।
तत्तुल्यशून्यधिपताग्रहसप्रहारा-
स्त्येकाधिपत्यपरिशोधितशेषिताः स्युः ॥ ३९ ॥

Sloka 39. Leave out the signs Simha and Kataka. The figures in the five pairs of the remaining signs belonging to the five planets reckoned from Mars,

whether alike or unlike, represented by zero, associated with planets or not associated with them, have to be subjected to the process of the reduction styled एकधिपत्यसोधना (Ekadhipatyasodhana), and their net value obtained.

८१. पराचर

एवं त्रिकोणं संशोध्य पञ्चादेकाधिपत्यता ।
 शेषद्वयं फलानि स्युस्तदा संशोधयेद्द्वयः ॥
 क्षीणेन सह चान्यस्मिन् शोधयेद्द्वयमिति ।
 ग्रहयुक्ते फले हीने ग्रहामात्रे फलाधिके ॥
 अनेन सह चान्यस्मिन् शोधयेद्द्वयमिति ।
 फलाधिके ग्रहेषु चान्यस्मिन् सर्वगुत्तरेत् ॥
 उभयोर्महसंयुक्ते न संशोध्यः कदाचन ।
 उभयोर्महानाभ्यां तत्तत्त्वं सक्तं त्वमेत् ॥
 तत्राग्रमहत्तुल्यत्वात् सर्वं संशोध्यमग्रहात् ।
 कुलीरसिंहयो रारयोः पृथक् क्षेत्रं पृथक् फलम् ॥

राशिद्वयं सद्युचरं न शोधयेदेकं द्वयोः शून्यममप्यशोधयेत् ।
 फलाधिके खेटयुते परं त्वमेत् तुल्या नभोगदितयं परित्यजेत् ४०

Sloka 40. If the two Rasis having a common lord be both occupied by planets, no reduction need be made. If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction. If one of the two Rasis be occupied and contain more benefic dots than the other, remove the figure in the latter. If both the Rasis be unoccupied and have the same number of benefic dots, remove both.

सखेचराखेचरार्धिन्दुसाम्ये विशोधयेद्ग्रहापिन्दुसंख्याम् ।
 विखेटराशिद्वयपिन्दवो धे न्यूनाधिका न्यूनसमा विधेयाः ४१

Sloka 41. When one of the two Rasis is occupied

by a planet and the other not, and both have the same number of benefic dots, remove the figure in the unoccupied Rasi. If both the Rasas be unoccupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less.

खेटोपयाते लघुविन्दुराशौ तत्तल्यमायान्ति तदन्यसंख्याः ।

पूर्वं त्रिकोणं परिशोष्य पञ्चादिकाधिपत्यस्य ततः प्रकल्प्याः ४२

Sloka 42. When only one of the two Rasas with a common lord is occupied by a planet and has a smaller number of benefic dots than the unoccupied Rasi, the figure in the latter is to be made equal to the former. The Trikona reduction is to be made first of all; the net figures are then to be subjected to the पञ्चाधिपत्य (Ekadhipatya) reduction.

शोष्यावशिष्टानि गुणीकृतानि मेषादिमानैर्गुणकं हि मानाम् ।

सर्पादिकास्ते गुणिताः स्वमानैरेषां ग्रहाणां गुणकं वदन्ति ॥ ४३ ॥

Sloka 43. The net figures after the two reductions in the several signs are to be multiplied each into its राशिमान (Rasimana), i.e. Rasi factor; and the products made into a total is called राशिगुणक (Rasigunaka) i.e. the sum of the Rasi-products. The net figures associated with the Sun and other planets in the several signs are to be multiplied each into its appropriate planetary factor or ग्रहमान (Grahamana). The total of these products is called ग्रहगुणक (Grahagunaka), i.e. total of Graha products.

शैलाद्यावसुसागराम्बरक्षरैः शैलादिगोसायकै-

रीशद्वादशभिश्च राशिगुणकैर्मेषादिमानां क्रमात् ।

चाणैः पञ्चमिरष्टकैः शरनमःशैलेषुभिर्भास्करा-

देवं व्योमललाधिवासगुणकैरायुर्विधानोदितैः ॥ ४४ ॥

तद्वाशिखेटगुणकैक्यफलानि हत्वा

त्रिंशद्भिरब्दचयमासदिनादिकाः स्युः ।

तद्द्वादशाधिकसमा यदि राशिमाने-

राहत्य तत्समतयाऽनुहरेत्तदायुः ॥ ४५ ॥

Slokas 44 & 45. Ascertain the sum-total of the Rasi products obtained by multiplying the figures in the several signs from Mesha onwards by their appropriate Rasi-multipliers. These for the 12 signs from Mesha onwards are 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12. Ascertain also the sum-total of the Graha products obtained by multiplying the figures in the signs occupied by the several planets into their appropriate Graha multipliers. These for the 7 Grahas from the Sun onwards are 5, 5, 8, 5, 10, 7 and 5. Add the aggregate of Rasi products to the aggregate of Graha products. Divide the grand total by 30. If the quotient should exceed 12 years, divide it by 13 and what is left exhibits the Ayus or period of life given by the planet.

NOTES-

cf. पञ्चमः

शौच्याशेषं संख्याप्य राशिमानेन वर्धयेत् ।

ग्रहयुक्तेऽपि तद्वाशौ ग्रहमानेन वर्धयेत् ॥

गोसिंहौ दशगुणितौ बहुभिर्मिथुनालिनी ।

वणिगोपौ तु मुनिमि- कन्यकामकौ शरैः ॥

शेषाः स्वमानगुणिता राशिमाना इमे क्रमात् ॥

जीवारशुकपौस्वानां दशगुणितौन्द्रियै- कपाद्गुणकाः ।

धुवख संख्या शेषाणां ग्रहगुणैर्गुणयेत् पृथक् पृथक् कार्याः ॥

निशिष्याष्टकर्म तु राशिचक्रे तु पूर्वतः ।

त्रिकोणैकशुद्धिं च कृत्वा तु गुणयेद्गुणैः ॥

सप्तविंशत्युक्तमन्दायाः क्रमाद्विजाटवर्गनाः ।

2	2	0	2	24	14	0	16
2	Sun's A. V. After Ekadhipatyā reduction		2	22	Sun's A. V. After Rasi- Gunakara (Sl. 44-45.)		8
0	Slohas 39-42		3	0	Rasi Gunaka = 162.		30
2	2	2	0	16	16	14	0

Similarly the Graha Gunaka will be 90, [composed of 10+14 for Mercury and Venus in Mithuna, 10 for the Sun in Kataka, 20 for Jupiter in Tula, 16 for Mars in Vrischika, 10 for Saturn in Kumbha and 10 for the Moon in Meena.]

The sum of Rasi Gunaka and Graha Gunaka is 162+90 or 252.

The Ayus contributed by the Sun is $\frac{252}{30}$ or 8½ years. Similarly for the other planets.

But both बालभद्र (Balabhadra) and मन्थरेवर (Manthreswara) prescribe a method different from this for calculating the विजाटकर्णादुत्तम (Bhinnashtakavargayantya).

एवं गुणित्वा संयोन्य सप्तभिर्गुणयेत् पुनः ।

सप्तविंशतिद्वाराहर्षवर्षाण्यत्र भवन्ति च ॥

द्वादशाष्टुण्येत्तन्वमासाएवटिकाः क्रमात् ।

सप्तविंशतिवर्षाणि मण्डलं शोषयेत्पुनः ॥

Multiply the sum total of the two products (viz., those for Rasi and Graha) by 7 and divide the product by 27. The quotient will be in years, months, etc. When the number of years thus obtained exceeds 27, subtract from it 27 or multiples of 27. The result will be the Ayus given by the planet when not liable to the reductions to be mentioned at the foot-note to the next sloka.

उच्चं गतस्य द्विगुणं तदीयं नीचं गतस्यास्तर्गतस्य चार्द्धम् ।
अतोऽन्तराले त्वनुपातमायुरारस्य वके द्विगुणीकृतं स्यात् ॥ ४६ ॥

Sloka 46. If a planet be in its exaltation, double the number of years obtained for it by the Ashtakavarga process. If it be depressed or eclipsed, the number of years in its case is to be halved. Obtain by proportion the Ayus when the planet occupies an intermediate position. In the case of Mars when retrograde, the Ayus obtained is to be doubled.

NOTES

Compare what मन्मथर & वज्रभद्र say on the subject :

अन्योन्यमर्द्धहरणं ग्रहयुके तु कारयेत् ।
नीचेऽर्द्धमस्तगेऽन्यर्द्धहरणं तेषु कारयेत् ॥
शशुसेत्रभिभागोने दृश्यार्द्धहरणं तथा ।
हरणं व्यंशोनमर्केन्द्रोः पातस्थवणादपि ॥
बहुत्ये ह्यग्ने प्राप्ते कारयेद्द्वलवत्तरम् ।
पश्चात्तान् सकलान् कृत्वा परादेन निवर्द्धितम् ॥
मातृदलार्ध्वं शुद्धायुर्मन्तोति न संशयः ।
पूर्वदिनमासान्दं कृत्वा तस्य दशा भवेत् ॥
एवं ग्रहाणां सर्वेषां दशां कुर्यात् पृथक् पृथक् ।
अष्टवगं दशामार्गः सर्वेषामुत्तमोत्तमः ॥

The Ayus obtained is to be halved when the planet yielding the Ayurdaya has another planet associated with it in the same bhava. The same reduction is to be made when a planet is depressed or obscured by the Sun's rays. If the planet occupy an ignominial house or be in the visible hemisphere, the reduction is by ½. When the Sun and the Moon being in the nodas suffer eclipse, the reduction is also by ½. Where several reductions crop up, it will be enough if the greatest of them be made. The net years, months, &c. thus obtained is to be multiplied by 324 and divided

by 365. The life-period will be obtained in years (of 365 days) months, etc. In this way, ascertain severally the Dasa periods of all the planets. The Ashtakavarga process is the best of all.

मूलत्रिकोणनिजमित्रगृहोपगानां

सुखादिवर्गशुभयोगनिरीक्षितानाम् ।

उक्तप्रकारमणित्तामममांशुरेव

पापारिवर्गसहितस्य विपातमायुः ॥ ४७ ॥

Sloka 47. In the case of planets that have attained their मूलत्रिकोण, स्वक्षेत्र (Moolatrikon), Swakshetra) or a friendly house or occupy such benefic Vargas as their exaltation, and are in conjunction with benefic planets or are aspected by them, the Ayus is to be calculated in the manner prescribed above. When a planet is in the varga of a malefic or inimical planet the Ayus arrived at must undergo reduction.

रविमुख्यनभोगदत्तसंख्याः परमायुः शरदस्तु मानवानाम् ।

सचिलग्रसमाश्र केचिदाहुर्गुरुमूलाद् समुपैति त्वयमायुः ॥ ४८ ॥

Sloka 48. The number of years representing the maximum period of life in the case of men is obtained by putting together the figures denoting the years given by the Sun and other planets. These latter, some say upon the authority of great teachers (like पतञ्ज-Parasara) should be supplemented by the number of years for the Lagna (deduced from the Lagna ashtakavarga) in order to get the Ayus conformably with the conditions of any horoscope that may be under examination.

NOTES.

The following slokas from पतञ्ज (Parasara) give the details of the अष्टवर्ग (Lagna-ashtakavarga).

अथ ध्याने प्रकृत्यानि उग्रस्य द्विजपुङ्गव ।

आर्क्षिद्भुक्तगुर्वाराः सौम्यदेवेभ्यमार्गवाः ॥
 हित्वा सौम्यगुरु शेषाः सुदोम्यभृगुसूर्यनाः ।
 तथा जीवभृगू बुद्धौ सर्वे शुक्रं विना शते ॥
 जीव एकत्र तथा पुनः मृती सौम्यभृगू तथा ।
 धर्मं गुरुसिद्धौ सर्वे ले चाये शुक्रमन्तरा ॥
 सूर्यचन्द्रौ तथा रिक्तं स्थानं लग्नस्य कीर्तितम् ।

॥ लग्नरेखाचक्रम् ॥

LAGNAREKHA CHAKRAM.

भा.व.	र	च	कु	गु	शु	मृ	श	लग्न	दीर्घा
1			1	1	1	1	1		5
2				1	1	1			3
3	1	1	1				1	1	6
4	1			1	1	1	1		5
5					1	1			2
6	1	1	1	1			1	1	7
7					1				1
8				1		1			2
9					1	1			2
10	1	1	1	1	1		1	1	7
11	1	1	1	1	1		1	1	7
12	1	1							2

In the Lagna Ashtakavarga, the benefic places of the Lagna are the 3rd, 4th, 6th, 10th, 11th and 12th houses from the Sun; the 3rd, 6th, 10th, 11th and 12th houses from the Moon; the 1st, 3rd, 6th, 10th and 11th houses from Mars; the 1st, 2nd, 4th, 6th,

8th, 10th and 11th houses from Mercury; the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th and 9th places from Venus; the 1st, 3rd, 4th, 6th, 10th and 11th places from Saturn; and lastly, the 3rd, 6th, 10th and 11th places from itself.

केन्द्रादन्यगते चन्द्रे सखेटे चाष्टवर्गजम् ।

आयुरेव नमःस्थाने शुभपापयुतेऽथवा ॥ ४९ ॥

Sloka 49. When the Moon occupies any bhava / other than a Kendra and is in conjunction with another planet, it is the Ashtakavargayurdaya that should be calculated. The same Ayurdaya is appropriate when the 10th bhava is occupied by benefic and malefic planets.

रश्मादिखेटस्थितराधियाताः स्वकीयवर्गोपगमिन्दुसंख्याः ।

वेद्याष्टवर्गप्रभवामुरब्धा भवन्ति सर्वे हरणक्रियाय ॥ ५० ॥

Sloka 50. The figures indicating benefic dots that appear in the signs occupied by the Sun and other planets in any Bhinnashtakavarga (Bhinnashtakavarga) when put together represent the number of years of Ayurdaya arising from that Bhinnashtakavarga subject to the reductions mentioned already.

NOTES:-

The total of the net Ayurdayas in the 7 Bhinnashtakavargas is the length of life, according to the view expounded in this sloka.

॥ मन्दवैनाशिकनक्षत्राणि ॥

सप्तत्यमररश्मादिन्दुगुणितं शोण्यावशिष्टं फलं

विशल्यासंहरसप्तमिश्च विहृतं तच्छेषताराशनी ।

तातस्तज्जननी महोदिरजनो बन्धुः सुतः स्त्री स्वर्ष

तर्जुन्या विलपं प्रयान्ति त्रिपुलथीनामहेतुश्च वा ॥ ५१ ॥

Sloka 51. In the Ashtakavarga of any planet, make the two reductions and multiply the total of the remaining benefic dots into the number of benefic dots (before reduction) in the particular bhava whereof the planet is कारक (Karaka,) reckoned from the place occupied by the planet. Divide the product by 27 and ascertain the asterism corresponding to the remainder. When Saturn passes through this asterism, death will take place of the person indicated by the bhava and its कारक (Karaka). If the Sun be the भावकारक (bhavakaraka), it is the father that will die; if the Moon, the mother; if Mars, a brother; if Mercury, a relation; if Jupiter, a son; if Venus, a wife; if Saturn, it is the owner of the horoscope that will die; if at the time mentioned, the persons named do not die, some others on a par with them will die or much wealth and prosperity will be lost.

NOTES.

Thus, in the example in p. 657, the 9th house counted from the Sun is Meena. The figure there in the Sun's Ashtakavarga is 5 (vide chart in p. 686). The sum total of the benefic dots remaining after the two reductions is 19 (see p. 690). Multiplying 5 by 19 and dividing by 27 we get 14. The 14th star counted from Arwini is निषा (Chithra). When Saturn passes through this asterism, we have to say that the father of the native or some others on a par with him may die or much wealth and prosperity may be lost.

॥ अथ समुदायाष्टवर्गः ॥

ततः संमालिख्य भगोलचक्रं समस्तविन्दुस्थितिराशिकोष्ठम् ।
रन्यादिकानामष्टपूर्वकाणां विन्दुपगस्थानफलं वदामि ॥ ५२ ॥

Sloka 52. Draw up a diagram of the zodiac exhibiting in its several houses the aggregate benefic dots

ing to the above slokas for the sample horoscope referred to in page 657. It enables one to find out from a glance how many benefic dots have been contributed by the several planets in each of the 12 Rasis.

	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ	ॐ
Meṣa	5	3	3	7	2	6	4	7	37
Vṛ̥ṣabha	7	5	4	3	4	3	4	1	31
Mithuṇa	2	2	1	3	2	2	1	5	24
Kṛ̥takā	3	2	1	1	1	3	3	3	23
S̥mīti	3	5	6	5	7	9	8	5	37
K̥ṛ̥ti	3	2	7	2	1	3	4	5	30
Tula	3	2	2	6	2	4	4	4	25
V̥ṛ̥ṣabha	3	2	4	6		4	4	6	29
Dhanya	3	3	5	1	1	2	6	1	22
M̥̥kara	4	7	3	2	2	3	1	3	24
Ārabha	5	1	4	5	3	1	3	2	27
M̥̥ena	3	2	3	5	4	3	2	6	29
Total	43	46	49	46	3	40	42	45	337

आपञ्चविंशतिपलान्यफलानि सत्य-

मात्रिशदसप्तद्वितानि च मध्यमानि ।

त्रिंशत्पराणि सुखविचयशस्कराणि

तद्भावशुद्धिफलदानि च सामुदाये ॥ ५३ ॥

SI ka 53 In the Sarvashtakavarga, the

number of benefic dots up to 25 appearing in any bhava are void of effect. From 25 to 30 benefic dots in a bhava produce medium effect. More than 30 benefic dots in any bhava produce happiness, wealth and fame while serving to advance the bhava wherein they appear.

NOTES.

Statement showing the several गिनतये (Ginnashtaka Varga) figures for the same horoscope.

	Sun	Moon	Mars	Mer- cury	Jupiter	Venus	Saturn	Sarvashtaka Varga	Lagna
Mesha	3	7	4	4	7	6	6	37	5
Vrishabha	7	3	5	5	3	4	4	31	3
Mithuna	2	2	2	6	4	6	2	24	4
Kataka	2	3	1	3	7	5	2	23	4
Simha	7	6	6	6	3	4	5	37	5
Kanya	3	6	4	5	5	4	3	30	4
Tula	3	3	2	4	5	6	2	25	3
Vrischika	5	1	6	5	6	3	3	29	5
Dhanus	4	6	3	4	3	2	1	22	3
Makara	2	5	2	3	4	4	4	24	5
Kumbha	5	2	2	4	5	6	3	27	4
Meena	5	5	2	5	4	3	4	28	3
Total	48	49	39	54	56	52	39	337	49

८. फलदीपिका

विशेषाधिकफलं ये स्यू राशयस्ते शुभप्रदाः ।-

पञ्चविंशत्परं मर्त्यं कष्टं वलादयः फलम् ॥

Also आतकारिणः

त्रिसप्तत्यो येऽधिकृता अपि शरकृतितो राशयो ये तदुनाः

श्रेष्ठा मध्याश्च कष्टाः कमश इति मता गृह्यतां श्रेष्ठराशिः ।

सर्वाल्लिष्टक्रियासु त्यक्तं न गमनायेषु कार्येषु कष्टान्

संनन्दे संपदापत्तति युवतिवृणां श्रेष्ठकृष्टकागां ॥

ये तुङ्गराशिसमुद्बुद्धस्या ये कोणकेन्द्रोपचयस्थिताश्च ।

ये सौम्यवर्गादिबलीषयातास्ते नाशदा लाभविन्दुकाश्चेत् ॥५४॥

'Stoka 54. Planets occupying, it may be, their exaltation, their own, a friend's house, a Trikona, a Kendra, or an उपचय (Upachaya) place or possessed of such strength as is derived from being in benefic vargas, may do evil if associated with insufficient benefic dots (in the सर्वल्लिष्टकरी-Sarvashtakavarga).'

ये चावसानरिपुरन्धुररुद्धभागाः

ये नीचपापरिपुलेचरवर्गयुक्ताः ।

ये मान्दिराक्षिपतिना सह बाधकाश्च

ते सर्वगुह्यफलदास्त्वधिबिन्दुकाश्चेत् ॥ ५५ ॥

'Stoka 55. Planets which as occupying portions of the 12th, the 6th, the 8th or the 7th bhavas are considered malefic ; secondly, those that are in the vargas of their depression signs or of malefic or inimical planets ; 3rdly and lastly, those that conspire in conjunction with the lord of the sign occupied by मान्दि (Mandhi) to work evil—these three classes of planets, if only associated with a higher number of benefic dots, produce all important beneficial results to the person concerned.'

मानस्थिताह्लाभगृहे बहुल्ये लाभाल्लभ्युत्वे यदि रिःफराशौ ।

रिःफोषयातादधिके विलम्बे जातः सुखी वित्तयशोयलाढ्यः ॥५६॥

Sloka 60. If a person have his birth under a yoga betokening great prosperity, he will, upon the expiry of a number of years indicated by the सर्वशक्यं (Sarvashtaka Varga) figures in the Lagna, be in a fair way to get a royal vehicle (such as a palanquin), riches, sons and knowledge surpassingly great.

रिःकाचीये मन्दगेहोदयस्य होतरन्ध्रस्वामिनौ दुर्बली च ।

लभे यावद्विन्दुसंख्यास्तदीया जातस्यायुर्वत्तराः सम्भवन्ति ॥ ६१ ॥

Sloka 61. When the lord of the 12th bhava occupies the 1st represented by a Rasi belonging to Saturn, and when the lords of the Lagna and the 8th bhava are weak, the person born will live as many years as there are benefic dots in the Lagna in the सर्वशक्यं (Sarvashtaka Varga).

यानाचीये लगने चाहनस्य लमाचीये तद्गोपेतराश्वोः ।

त्रिंशत्संख्याविन्दवः सत्रयथेत् जाता राजश्रीनिदाना नरेशः ६२

Sloka 62. When the lord of the 4th bhava is in the Lagna and the lord thereof is in the 4th, and when the number of benefic dots in each of the Rasas occupied by these planets is 23, the persons born will become lords of men and centres of kingly glory.

होरावन्धुप्राप्तिमावत्रयेषु त्रिंशन्मानाधिक्यविंदवेषु ।

जातस्तेजःश्रीयद्भुत्वं च राज्यं चत्वारिंशत्तरादूर्ध्वमेति ॥ ६३ ॥

Sloka 63. When the 1st, 4th and the 11th bhavas are each associated with benefic dots exceeding 30, the person born will, after his 10th year, attain to power and prosperity in abundance culminating in kingship.

यत्पञ्चविंशतिमुखासिद्धान्तसंख्या

चन्धुस्त्रिता नवभराशिकविन्दवश्च ।

यद्यष्टकेन सह विंशतिवत्सराणा-

मन्ते परे शरदि वा नरवाहनाख्यः ॥ ६४ ॥

Sloka 64. If the number of benefic dots in the 4th and in the 9th Rasi from the Lagna lie between 25 and 30, the person born will be rich as Kubera at the end of 28 years or in some year subsequent thereto.

देवाचार्ये वाहनस्ये स्वतुङ्गे चत्वारिंशद्विन्दुसंख्यातमेवे ।

मेपागारे लग्नगे वासरेष्टे जातो राजा लक्षसंख्याधनाथः ॥ ६५ ॥

Sloka 65. When Jupiter occupying the 4th bhava in exaltation is associated with 40 benefic dots and the Sun is in Mesha identical with the Lagna, the person born will become a king and be in command of a 100,000 horse.

चत्वारिंशद्विन्दुमुक्ते विलगे चापे जीवे भार्गवे मीनराशी ।

सोचे भौमे कुम्भगे मानुषुत्रे जातः सर्वश्रीधरः सार्वभौमः ॥ ६६ ॥

Sloka 66. With 40 benefic dots in the Lagna, with Jupiter in Dhanus, with Venus in Meena, with Mars in exaltation and with Saturn in Kumbha, the person born should become an emperor blessed with every kind of good fortune.

क्रियादिराशित्रितयोपयात् भवन्ति पूर्वोदितचतुर्दिशश्च ।

फलाधिकं यद्विंशति तत्प्रदेशे धनादिबुद्धिं समुपैति जातः ॥ ६७ ॥

Sloka 67. The four quarters beginning with the East have been assigned to the four triads of Rasas whereof the first are Mesha, Vrishabha, Mithuna and Kataka (*Vide* Adhyaya I st. 13). With reference to a horoscope that may be under examination, ascertain the quarter in which there is an abundance of benefic dots ;

Sloka 56. If in the सर्वाष्टकवर्ग (Sarvashtaka:Varga) the number of benefic dots in the 11th bhava be greater than that in the 10th, but the figure in the 12th lower than that in the 11th and if the figure in the Lagna exceed the figure in the 12th bhava, the person born will be happy with abundance of wealth, fame and strength.

८. फलदायिनी।

मध्याह्नकाधिकं लाभे लाभालीनतरे व्यये ।

यस्य व्यायाधिकं लाभे भोगशान्त्यर्थवान् भवेत् ॥

खण्डत्रयं शक्रफर्कटकीटकायं

तत्तत्तत्तुष्टयगृहोपगमिन्दुयुक्तम् ।

आद्यश्च मध्यमपञ्चानमिति त्रयुक्तं

केचिन्मयादिकमिह प्रवदन्ति लोके ॥ ५७ ॥

Sloka 57. Three divisions made of the 12 signs, the first commencing with Meena, the second with Karkataka and the third with Vrischika and exhibiting each its own benefic dots in its respective 4 houses are made to indicate the first, the middle and the concluding portion of the life under examination. Some opine that the three grand divisions are made from the व्ययभाग (Vyayabhava) to begin with.

८. जलशिक्ष

मीनेन्द्रालयवृत्तिप्रभृतिर्कं खण्डत्रयं कल्पये-

दायेऽसाधिक्रादिभे तु वयसस्त्रयं विद्वद्भ्यात्तुल्यम् ।

मध्ये मध्यमपञ्चानमवयवस्यैरोऽन्त्यखण्डे हि सा

हीनास्तु वयस्त्रिभाग इह योज्य व्याधिदुःखोद्भवः ॥

विन्दुं त्यक्त्वा रिःफरन्ध्रोपयातं शिष्टं खण्डं केचिदिच्छन्ति सन्तः ।

तुल्यसखपाधिकयविन्दुकमेण मिथं दुःखं सम्पदः स्मृर्नराणाम् ५८

Sloka 58. Some recommend the omission of the benefic dots in the 12th as well as in the 8th bhava from their several divisions; the aggregate benefic dots in any one division shou'd be compared with the same in the other two. If the figures in the three divisions be equal, the life of the person concerned would be a mixed one with its joys and sorrows evenly distributed; if unequal, the lower figure implies diminution of comfort, *i.e.* misery; the higher one betokens increased comforts, *i.e.* prosperity.

सौम्याक्रान्तं यदि सुखकरं मिश्रदं मिश्रयोगे

खण्डे पापघ्नचरतदितं हेतुयोगाकरं स्यात् ।

विन्दुसङ्ख्ये यदि गदमनस्तापवान् पापवादी

विन्द्वाधिक्ये वगसि विपुलश्रीसमेतः प्रजातः ॥ ५९ ॥

Sloka 59. If benefic planets occupy the signs of any division, the portion of life corresponding to this खण्ड (khanda) will be happy. If the signs of a खण्ड (khanda) have both malefic and benefic planets in them, the effect on the portion of the life typified by the खण्ड (khanda) will be mixed; if any division contains malefic planets exclusively, the period of life represented will abound in accessions of affliction. If the number of benefic dots in any division be small, the person born will suffer from disease and mental pain and will be speaking evil things. If there be a preponderance of benefic dots in a खण्ड (Khanda), the person concerned will enjoy extensive prosperity in the period of life thus distinguished

यावद्विन्दुर्लघुमस्तावदीयसंख्यातीते वस्तरे राजयानम् ।

विचं पुत्रं चातिविद्यामुपैति जातः शुभयोगशाली नरश्चेत् ॥ ६० ॥

it is there that the owner of the horoscope will get an accession to his wealth, etc.

लग्नादिग्रन्थन्तगतं तुरङ्गैः संगुण्यताराहृतलब्धयाते ।

रव्यादि पापे यदि कोणसे वा रोगादिपीडा विपुला नराणाम् ॥

Sloka 68. Find the aggregate of benefic dots from the Lagna to Saturn (both inclusive) Multiply it by 7 and divide the product by 27. When, in the asterism indicated by the remainder (reckoned from Ashvini) or its Trikona, the Sun and other malignant planets pass, the person concerned will suffer from diseases and other ills on a large scale.

मन्दादिलग्नान्तफलं च तद्वृद्धग्नान्तभाराद्बुद्ध्यात् कुजान्तम् ।

शुभैक्यसंख्यागततारकायां शुभग्रहे सौख्यफलं वदन्ति ॥ ६९ ॥

Sloka 69. Deal in the above way with the aggregate of benefic dots counted from Saturn to Lagna, and with those from Mars to Lagna, as well as from Lagna to Mars, severally. Find the aggregate of benefic dots in the Rasis occupied by benefic planets and the star indicated thereby. When a benefic planet passes through this asterism, good things, they say, may be expected.

NOTES.

cf. फलदीपिका

लग्नात्प्रगृहीतं मन्दान्तमेकीकृत्य फलानि वै ।

तत्समिर्गुणयेत्पश्चात्क्षर्वितार्हात्फलम् ॥

तत्समानगते वर्षे दुःखं वा रोगमाप्नुयात् ।

एवं मन्त्रादिलग्नान्तं मौमराद्दोषार्थं फलम् ॥

Also ज्ञाननारायण

लग्नादारभ्य सूर्यात्मजगतभवनाक्षान्तमेकत्र युक्त्या

सुप्ते तस्मिन् सुखासे भवति फलशुल्पाब्दके रोगशोकाः ।

मन्दादालमनेयं स्थितिसुतगतयाच्चाछिलग्रं विलम्बा-
दामौर्मत्वेतिकृत्वा विधिमशुममतिर्वादिशेषोदितान्वे ॥

The following additional information based on the सर्वाष्टकवर्ग (Sarvashtakavarga) figures are extracted from ज्ञानकरेश.

लक्ष्मणात्मजकामधर्मगगनस्यासाणि संयोजये-
दन्तर्भाग इहायमत्र फलवाद्बुद्धये मनस्तुष्टता ।
विद्याज्ञानमुकर्मदाननिरतिव्यान्यस्तितासान्वयो
भागोन्यत्र फलाधिके सति मनःपीडा न डमादिकम् ॥
लक्ष्मणशत्रुत्वितोऽणभवनं बन्ध्याहृत्य सेवके
तद्वत्पोषणपातकाह्वयमनीप्सुक्षाणि संयोजयेत् ।
आधिक्यं तत्र पोषकस्य यदि चेदन्तुर्धनी स्यादथः
दारिद्र्यं यदि पोषकादधिकता स्याद्घातकस्य धनम् ॥
केन्द्रस्यासं पणपरगतमापोऽस्मिगतं च घुक्त्यापि ।
तेषामधिकारूपस्यात्मप्रमादि वयःशुभाशुभं ज्ञेयम् ॥
यो राशिः फणिनाश्रितोऽश्रयकलैः संख्यासमे कस्तरे
नृणां पञ्चमदंशनं गरुडभुक्तिर्वादिपेऽनिष्टमे ।
कौं मौमगतलिपस्थितकलैस्तुल्ये तु शस्त्रक्षति-
मन्दाकास्तिकलैः सगानवयसि स्यू रोगशोकादयः ॥

एकाधिपत्यं सहकोणभावेः संशोष्य सन्त्वज्य दिनेशमानैः ।
यद्यर्कसंख्या न हरेदशेषं तेषादि सर्वाष्टकशोधितं स्यात् ॥ ७० ॥

Sl. 70. Make the Trikona and Ekadhipatya reductions in regard to the सर्वाष्टकवर्ग (Sarvashtakavarga) figures. Out of the figures left after the two reductions in the several Rasas, go on subtracting 12 as often as possible. If the reduced figure happens to be 12 itself, it is not to be taken away. The figures contained in Mesha and other Rasas are to be thus treated.

अष्टवर्गं समुद्धृत्य ग्रहाणां राशिमण्डले ।
 मानदष्टिकोणं संशोध्य पञ्चादेकाविधत्वात् ॥
 एकस्मिन् मण्डलाधिक्यं शोधयेच्छमण्डलम् ।
 द्वादशीव तु गृहीयादेवं सर्वेषु राशिषु ॥
 पूर्वोक्तगुणकारैस्तु वर्षयेच्च प्रथम् पृथक् ।
 एकीकृत्य ततः सर्वं सप्तभिर्गुणयेत्पुनः ॥
 सप्तविंशतिह्नाह्नये आशुःषण्डः प्रहस्यते ।
 द्वादंशादिगुणाह्नये मासादिपटिकास्ततः ॥
 शतादुर्ध्वं तु तत्पिण्डं मण्डलं शोधयेच्च तम् ।
 शतमेव तु गृहीयादीर्घायुयोगसंभवी ॥
 तद्विधं सक्ते कृत्वा पराङ्गेन विधितम् ।
 मातङ्गकलम्बायुर्मातङ्गाब्दं प्रहस्यते ॥

शोध्यं राशिचक्रगुणकैः सङ्गुणयैतदैक्यं
 हत्वा शैलैरुद्गणद्वतं लब्धमब्दादिकं स्यात् ।
 मानाधिक्ये विद्यतमशते सारकयुर्वराङ्गे
 हत्वा भक्तं दिवसनिचयैर्मातुलैः शुद्धमायुः ॥ ७१ ॥

Sloka 71. Multiply the net figures in the (सर्वष्टिकवर्ग) Sarvashtakavarga (after the reductions mentioned in the previous sloka have been made) by the zodiacal and planetary factors and make an aggregate of the products. Multiply this by 7 and divide the product by 27. The quotient consisting of years, months, days, etc., if in excess of the standard Ayus, i.e. 100 years, should be diminished by 100 years; if short of 100 is to be kept unaltered. This will represent the नक्षत्रायुः (Nakshatra Ayus) which when multiplied by 324 and divided by 305 will give the period of life correctly in solar years.

स्वल्पमध्यबहुमानवत्सरा मण्डलेनयुतकर्मकल्पिताः ।

तुल्यकालमुपयान्ति सर्वतः सद्गुणोदयकटाक्षवीक्षणात् ॥ ७२ ॥

Sloka 72. The years making up the life whether short, middle or long of a person (obtained by the process above mentioned) will square with the period otherwise obtained, by the diminution or addition as the case may be of a multiple of 27 ascertained upon an examination of the aspect, if any, upon the Lagna, by benefic planets.

श्रीवैद्यनाथकृतजातकपारिजाते

पाराशरादिफलसाररसोपयाते ।

प्रस्तारभिन्नसमुदायकबिन्दुशीलः

संकीर्तितस्तु सकलयुधप्रसादात् ॥ ७३ ॥

॥ इति दशमोऽध्यायः ॥

Sloka 73. In the work of Jatakparijata compiled by Vaidyanatha and containing the essence of treatises on planetary effects such as Parasara's, the chapter on benefic dots, appearing in the Ashtakavargas designated प्रस्तार (Prasthara), भिन्न (Bhinna) and समुदाय (Samudaya) has been treated by the grace of the entire body of planets.

NOTES.

The following from बलभद्र (Balabhadra) for ascertaining the month and the asterism of the death of a person will be found useful :—

॥ अथ मरणे मासज्ञानम् ॥

मन्दान्मन्दाष्टमाधीरास्यन्ते यः क्लेशयः ।

तेन संगुणयेद्दीगानष्टमस्थकल्पानि वै ॥

द्वादशांकद्वयाच्छेषं यच्चत्राशिमते रचौ ।
 मृत्युं तत्र विजानीयात्तत्रिकोणमभाषि वा ॥
 एवमेव विजानीयात्पितृमातृगृहादिषु ।
 लग्नादष्टमवाहापि समितद्विचारयेत् ॥
 अर्कस्फुटकलाः स्याप्या राहोः स्फुटकलाहताः ।
 चकटिताहताह्वयं योग्येद्भास्करे स्फुटे ॥
 तादृशे भास्करे यस्मिन् तस्मिन्मासे मृतिं वदेत् ।
 तत्रिकोणगते वापि निधनं तत्र निर्दिशेत् ॥
 अष्टमाविपतिर्नीचि चन्द्रे षष्ठाष्टमेपि वा ।
 लग्नाष्टमेरितस्तस्य तन्मासे मरणं वदेत् ॥

अथ निवनचन्द्रज्ञानम् ।

अष्टमेशे त्रिकोणस्थे चन्द्रे च निवनं वदेत् ।
 जन्मलग्नाशकाचन्द्रनशांशादयवापि वा ॥
 राहौ चतुःषष्ठिमिते निधनं च विनिर्दिशेत् ।
 जन्मलग्नाष्टमे राशौ जन्मलग्नोदयेपि वा ॥
 लग्ननीचोदये वापि तेषां शुद्धोदये मृतिः ॥

End of the 10th Adhyaya.

जातकपारिजाते एकादशोऽध्यायः

॥ अथ भावफलानि ॥

Adhyaya XI.

THE EFFECTS OF THE 1ST AND THE 2ND BHAVAS.

होराङ्ककारश्चर्यप्रभवशुभफलानीति सर्वाणि पुंसां
संज्ञावोद्भवानि शुभरत्नवशादानि तानि प्रवक्ष्मि ।
ये ये भावाः सितशामस्युरुतिभिः संयुक्ता पीडिता वा
नान्यैर्दृष्टा न युक्ता यदि शुभफलदा मूर्तिमाशदिकेषु ॥१॥

Sloka 1. I am to treat of the good and other effects which are the chief source of adornment to the science of astrology just as they arise in the several bhavas appertaining to men owing to the preponderating influence of planets. Among the Lagna and other bhavas, such as are occupied or aspected by Venus, Mercury, Jupiter or the भावपति (Bhavapathi—the lord of the bhava concerned), but unaspected by or unassociated with the rest, produce happy results.

cf. ज्ञानप्रसादात्

यो यो भावः क्षामिदृष्टो युतो वा सौम्यैर्वा स्यात्तस्य तस्याभिरुद्धिः ।
पर्विषे न स भावस्य हानिर्निर्देष्टव्या प्रभवे मन्मतो वा ॥

गन्धादिभावेषु शुभोदयेषु सद्भावनापोषगतेष्वेतेषु ।
तदुक्तभावस्यसंगृहीतुक्ता न पापखेदेधितसंयुतेषु ॥ २ ॥

Sloka 2. When the Lagna and some of the other bhavas have benefic planets appearing in them or are occupied or aspected by their lords, a wealth of the said bhavas may be declared to exist provided they are un-
aspected or unoccupied by malefic planets.

नीचस्थो रिपुशशिखः खेटो भावविनाशकः ।

मूलखलुहमित्रस्यो भाववृद्धिकरो भवेत् ॥ ३ ॥

Sloka 3. A planet in its depression or inimical sign destroys the bhava that it owns. But in its मूलत्रिकोण (Moolatrikona), exaltation or friendly sign it advances the same.

of. कलराशशर

यद्भावेशोऽग्निनीचस्थो मूढो वा तत्र पश्यति ।

तद्भावनतत्त्वमात्मस्य वेरित्वं वा निनिर्दिशेत् ॥

भावेशः कौरकोऽपि सगृहगुणगतौ तद्भूमौ यदा ता-

वन्त्योन्यस्थौ शुभाभ्यामभित इतिगुणौ वीक्षितौ सौम्यदृष्टौ ।

भवेत्वं भाववृद्धिर्भवति यदि द्विती दुःस्थान्यौ युतौ वा

दृष्टौ पापपापरितुं भवति रिपुनीचात्मयुक्तौ च हानिः ॥

भावं पश्यति वा स्थितौ च यदि वा यः कोऽपि भावाभिषः

तुद्धान्योन्यमुद्भनिकेनगतो दृष्टः शुभैर्मध्यगः ।

मावस्थासि चले न चक्षि यदि वेद्याभाविषो दुःस्थितो

नीचास्त्रारिगृहं गतो यदि भवेत्पापैर्गुतो वीक्षितः ॥

यद्भावनार्थो रिपुः फलस्थे दुःस्थान्यो यद्भवन्स्थितो वा ।

यद्भावनार्थं कथयन्ति तद्भाः शुभेक्षितवेत्फलमन्यथा स्मात् ॥ ४ ॥

Sloka 4. When a bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of one of these three, it suffers annihilation, say those that know

the properties of a bhava. If such a bhava be aspected by a benefic planet, the effect will be different.

यद्भावापः केन्द्रगतो विलम्बात् त्रिकोणगो वा यदि सौम्यदृष्टः ।
तुङ्गादिवर्गोपगतो बलाद्वस्तुभावाद्युष्टिं फलमाहुरार्याः ॥ ५ ॥

Sloka 5. If the lord of a bhava occupying a Kēndra or Trikona position from the Lagna possess abundant strength being either aspected by benefic planets or in its exaltation and other Vargas, that bhava, say the wise astrologers, is in a flourishing condition.

अपदेपाशक्ति

मानेशः कारकोऽपि लग्नहयुग्मगौ तुङ्गगौ वा मियत्सौ
मित्रे मर्त्यं शुभानां यदि भवति मित्रस्थानगौ भावयुष्टिः ।
अन्योन्यं शत्रुभूतौ यदपि च भवतो मीचभावं गतौ वा
मूढौ वा पापयुक्तौ तु शुभनिबन्धनौ भावनाशं गणन्ति ॥

तत्तद्भावात्रिकोणे सुखमदनगृहे वाऽऽस्पदे सौम्ययुक्ते
पापानां दृष्टिहीने भवनपसहिते पापखेटैर्युक्ते ।
भावानां पुष्टिमाहुः सकलशुभकरीमन्यथा चैत्रप्रणाशं
मिश्रं मिश्रग्रहेन्द्रैरखिलमपि तथा मूर्तिमायादिकानाम् ॥ ६ ॥

Sloka 6. Astrologers pronounce the strength of a bhava such as the Lagna to be ample and thoroughly beneficent when a Trikona, the 4th, the 7th or the 10th place therefrom is occupied by an auspicious planet or भावाप (bhavapa—the lord of the bhava) and is unoccupied or unaspected by malefic planets. A bhava suffers decay when the positions referred to above are differently occupied and aspected. The effect of a bhava will be mixed when the positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

नाशस्यानगतो दिवाकरकरच्छन्नस्तु यद्भावो
 नीचारातिगतोऽथवा यदि शुभैः खेदैरयुक्तेष्वितः ।
 चन्द्रावस्त्विनाशनं भूनिगणाः शंसन्ति खेदैर्युतो
 यद्यत्रापि फलप्रदो नहि तथा मूर्त्यादिभानां क्रमात् ॥ ७ ॥

Sloka 7. Of the Lagna and other bhavas examined in succession, whichever bhava has its lord occupying the 8th place (from it) or obscured by the solar rays or in depression or in an inimical house, while no benefic planets aspect or are associated with it, the astrologers declare the total destruction of such a bhava. The lord of the bhava concerned even in the event of being associated with other planets is incapable of producing any good effect.

दुःस्थाने वाऽग्निं मूढं दुर्बलं भावनायके ।
 भावस्य संपदं कर्तुं न शक्ता भावमाधियाः ॥ ८ ॥

Sloka 8. Planets occupying a bhava cannot advance it when its lord is in a दुःस्थान (Duhethāna—6th, 8th or 12th place from it) or an inimical house or in a state of eclipse or impotence.

दुष्टस्थितो वाऽपि यदा नमोगः पापारिनीचाशकसंयुतो यः ।
 स्वतुङ्गमिवांशकराशियुक्तः शुभेक्षितो वा यदि शोभनः स्यात् ॥ ९ ॥

Sloka 9. A planet may even be badly placed or occupy a नवम (Navamsa) owned by a malefic, inimical or its own depression sign; it will nevertheless prove beneficial when the Navamsa or Rasi occupied by it is its own, or that of its exaltation sign or of a friendly planet no less than when benefic planets aspect it.

भावेशाक्रान्तराशिं दुःस्थे भावस्य दुर्बलम् ।
 स्वोच्चमित्रस्वराशिसे भावयुष्टिं वदेदुच्चः ॥ १० ॥

Sloka 10. When the planet owning the sign occupied by the lord of 'a bhava' is 'badly placed, the bhava becomes weak. But when the planet referred to above is in its exaltation, in a friendly sign or in its own house, the astrologer may pronounce the bhava to be flourishing.

यद्भावाभाधनविक्रमराशियांता यद्भावनाथसुहृदश्च तदुच्यते ।
तद्भावपुष्टियलम्बरचारिणस्ते कुर्वन्ति मृदुरिपुनीचविवर्जिताश्चेत् ॥

Sloka 11. When the lord of a bhava, the friends of the भावप (bhavapa) and the lord of the exaltation sign of the भावप (bhavapa) occupy the 11th, the 2nd and the 3rd places in respect to the bhava, those planets advance the strength of the bhava, provided they be not eclipsed or in an unfriendly sign or in depression.

उत्तरपाराशर

केन्द्रे कोणत्रिलाभे वनपतिभक्ते कारका भावनायां

भावप्राप्तैर्यदा ते व्ययनिधनरिपुस्त्याल्लदीक्षा न दुःस्त्याः ।

भावप्राप्तिस्ततोऽपि व्ययरिपुनिधनेषुलभितस्वभावा-

दन्योन्यस्त्याल्लदीक्षाः सलु मरति महन्त्येव एवान्यथा स्यात् ॥

भावांश्चतुलयः सलु वर्तमानभावोद्भवं पूर्णफलं विधत्ते ।

भावोनके चाम्यधिके च स्तेटे त्रैराशिकेनात्र फलं विचार्यम् ॥ १२ ॥

Sloka 12. A planet produces the full effect of the bhava in which it is when its distance from the bhava-sandhi is equal to that of the bhavamasa (भावांस = semi-bhava). When the planet has a less or greater distance from a bhava-sandhi than a bhavamasa, its effect must be ascertained by a *rule-of-three* process.

NOTES.

This sloka is taken from श्रीपतिपद्धति (Śrīpatipaddhati).

॥ अथ लग्नभावफलम् ॥

शरीरवर्णाकृतिलक्षणाणि यद्भोगुणस्थानसुखानुसुखानि ।

प्रवासतेजोबलद्वयलानि फलानि लभस्य वदन्ति सन्तः ॥ १३ ॥

Sloka 18. The body, its hue, its form, its characteristics, fame, qualities, happiness or unhappiness, residence abroad, splendour, strength and weakness are the products, say the wise astrologers, of the 1st bhava.

NOTES

This sloka appears in *अथर्ववेद*. The third part (Pada) reads thus :
महासवितावस्यैवमिति.

नरक्षिरायर्नृपपूजितः सुखी लभं मवेत्त सौम्यगृहं यथा तथा ।

समं यदि स्वामिनिरीक्षितं धनी कुशाग्रबुद्धिः कुलकीर्तिपद्मनः १४

Stoka 14. The more auspicious the rising sign is at a person's birth, the longer will he live; the more will he command the respect of the rulers and the happier in consequence will he be. And if the rising sign be also aspected by its lord, he will be a master of riches, quite a genius and a great credit to his family.

Notes.

The following additional information regarding length of life is extracted from उत्तरप्रश्नः

लग्ने लग्नेराचन्द्रे शशिभवनपतौ स्वोच्चगे वापि मित्रे

नायुः पूर्णं च तस्मिन्निदित्तुयैर्विहिते नापि युक्तः ।

क्रिषिऋगुनं गदेकं त्वशुभं गृहयुतं मध्यपायुः समत्वे

ह्यत्यल्लपायुक्तयोक्तं हृदमतिविद्युधैः पापनाहृत्ययोगात् ॥

अग्राष्टाशीशकुलौ स्वमवनमुह्वन्योन्यतुजाधिरुलौ

दृष्टौ वा शोभनेनाप्ययं यदि मिलितौ पूर्णमासुः शुभेन ।

तत्तद्व्यवस्थेन गतिरिति सुखतनुवर्णादिभ्यः संपदः स्युः

साम्येऽल्पं पापिनः स्वात्फल्गुमशुभबहुत्वे फलं वैपरीत्यम् ॥

लग्नेशे परमोच्चगे शुभयुते लग्ने च तद्दीक्षिते

चान्द्रेयादिशुभेन वीक्षितयुते संपूर्णमायुर्वदेत् ।

न्यूनं पापविमिश्रमेकमवने चेदर्द्धमध्यं द्वयो-

स्तुल्यत्वे बहुषु ग्रहेष्वशुभं स्वल्पं तदाधुर्नृणाम् ॥

परमोच्चगतं विलग्ननाभं तनुभावे शुभलेचरेण दृष्टे ।

उद्वेगे शुभसंयुते च दृष्टे क्षतमायुः प्रवदन्ति बुद्धिमन्तः ।

समाधीशस्य तु शनिः शत्रुव्यालमायुरादिशेत् ।

समत्वे मध्यमे प्रोक्तं मित्रे दोषाभिरादिशेत् ॥

मन्देन्द्रप्रमर्कमलग्नमवनाधीशा मित्रलोचगाः

मित्रस्वानमगता विलोकितागृहा दृष्टाः शुभैर्वा युताः ।

आयुः पुष्कलमीषद्वयशुभैरेको युतः पापिनां

साम्ये मध्यममायुरल्पमधिकैः पादैर्वदन्ति क्रमात् ॥

लग्नेशो बलवान्दिवाकरस्तुतः स्यान्न्योन्यमित्रोत्तमौ

तौ पापैरवलोकिताववियुतौ चान्द्रं च लग्नं तथा ।

एतेषां च बलानलं समवलोक्यायुः परीक्षार्थिनः

स्वायुर्मध्यममित्युदारतनयो निन्दन्ति जातस्य हि ॥

उत्तमं मित्रार्थं स्यात्समशत्रू च मध्यमम् ।

अघनं शत्रुमित्रत्वं शत्रुवर्गन्तु मारणम् ॥

लगांशपाद्वीर्ययुतप्रहादा तनौ स्वरूपाकृतिलक्षणाणि ।

चर्णं वदेच्चान्द्रनर्वाशनायादिलग्नमात्सर्वशुभाशुमानि ॥ १५ ॥

Sloka 15. An astrologer may declare the nature and peculiar features of a person from the lord of the rising Navamsa at his birth or from a powerful planet occupying the Lagna. His hue should be guessed from the lord of the Navamsa occupied by the Moon. All

good and evil in the life of the person is to be ascertained through the Lagna.

NOTES.

cf. III—76 *supra*.

त्रिकोणकेन्द्रे यदि लग्नाथे शुभान्विते शोभनवीक्षिते वा ।
शुभग्रहागारगते बलाद्ये चतुःसमुद्रान्तयशः समेति ॥ १६ ॥

Sloka 16. If at a person's birth the lord of the rising sign being in great strength in the house of a benefic planet occupy a Kendra or Trikona position from the Lagna and be aspected by or associated with auspicious planets, the fame of the person born will extend up to the four oceans.

NOTES.

This sloka appears in वातकरल. The reading there is शुभग्रहैर्मानगते for शुभग्रहागारगते.

cf. also the following sloka from the same work.

लग्नाधिपे शुभयुते यदि दृढभागे केन्द्रत्रिकोणसहिते शुभहस्तिभुक्ते ।
कर्माधिपेन सहिते यदि वा स्वर्गेहे सद्भाषकीर्तिवचनाम्यचिरायुरेति ॥
होराधिनाथे रिपुरन्धरिःके रापान्विते पापनिरीक्षिते वा ।
पापग्रहाणां भवनोपपाते जातोऽप्रकाशो भवतीह मर्त्यः ॥ १७ ॥

Sloka 17. A person becomes obscure if, at his birth, the lord of the rising sign being in the house of a malefic planet, occupies the 6th, 8th or 12th place from the Lagna and is aspected by or associated with a malignant planet.

NOTES.

For the first पार, वातकरल reads लब्धिवरे रुक्मते च ह्ये.

कीर्तिस्मानपतौ विदग्धमयने जातः स्वयं कीर्तिमान्
विचक्ष्ये तु विशेषकीर्तिसद्विहः श्लोकादिवर्गान्विते ।

दुःस्थे चञ्चलयात्रया हततनुर्जातोऽथवा दुर्जनः

केन्द्रे कोणगते शुभग्रहयुते यात्रासुखं जायते ॥ १८ ॥

Sloka 18. If the lord of the कीर्तिभाव (Keerthibhava), i.e. the 10th be in the Lagna, the person born will become famous. If the planet be in the 2nd bhava and have attained its exaltation and other benefic vargas he will have remarkable celebrity. If the planet be in a bad place, he will be knocked up by ceaseless travelling or will be a knave. But if the planet occupy a Kendra or Trikona in conjunction with a benefic planet, the person will have ease in travelling.

NOTES.

This sloka finds a place in जलकरण.

होरास्वामिनि पञ्चमे यदि सुतस्थानेशयुक्तेऽथवा

भाग्ये वा यदि भाग्येन सहिते लभे यशस्वी पिता ।

भ्रातृस्थानपती विलम्बग्रहे उत्कारकभ्रातृपा-

वेकस्यौ बलशालिनौ च यदि वा उत्तमोदरः कीर्तिमान् १९

Sloka 19. If the lord of the 1st bhava occupy the 5th or the 9th or being in conjunction with the lord of the 5th or the 9th occupy the Lagna, the father of the person born will be a famous man. If the lord of the 8th bhava be in the Lagna or the कारक (Karaka-Mara) as well as the lord of the भ्रातृभाव (Bhratrubhava) be together in one house and possess strength, a brother of the person born will become renowned.

NOTES.

For the latter half of this sloka. जलकरण has the following :

लभेगे स्मिन्ने शुभग्रहयुते सौम्यमहिर्बुधे

जातः सर्वसुखं भवे च बहुले संप्राप्त्यतिर्दुतः ॥

विद्याधिपे वा यदि चन्द्रसूनी लघे सुखे लग्नपसंयुते वा ।

बलान्विते पापदशा विहीने विद्यायशस्वी भवति प्रजातः ॥२०॥

Sloka 20 When the lord of the 2nd bhava or Mercury is in the Lagna or when the 2nd bhava is occupied by the lord of the Lagna and when the bhava in either case is strong and free from malefic aspect, the person born will become famous for his learning.

NOTES.

विद्याधिप (Vidyadhīpa) here means the lord of the 2nd bhava; (*vide sloka 49 infra*) and not that of the 4th bhava referred to in XII—59 *infra*.

The same remark applies to the term सुख.

धर्मोदयेशो नयमोदयस्य धर्मोदयस्य तनुधर्मो वा ।

सुरेन्द्रवन्द्येक्षितसंयुतो चेत् समेति जातधिरकालभाग्यम् ॥२१॥

Sloka 21. If the lords of the 9th and the 1st bhavas from the Lagna be in their respective bhavas or if the lords of the 1st and the 9th occupy the 9th and the 1st respectively, and if the planets in their several positions be aspected by or associated with Jupiter, the person born will enjoy good luck for a long time.

लग्नाधिपस्य द्वायमे ददुचमित्रे सुहृत्तुङ्गलगोक्षिते वा ।

तद्वाशिने वा यदि मित्रत्वेते तस्य स्थितिर्जन्मवसुन्धरायाम् २२

Sloka 22. A person will abide in the place of his birth when a planet occupying the 12th place from that of the lord of the Lagna happens to be in exaltation or in a friendly house or is aspected by a planet that is friendly or is in exaltation or when the 12th is occupied by a friendly planet.

लग्नेशान्नयमे विलग्नपरिवी नीचेऽथवा दुर्गले

जातो याति विदेशमिष्टदनुजाचार्येण दृष्टे यदि ।

तत्रैव स्थितिरन्त्ये रविकरच्छन्ने विलग्राधिपा-

दल्पग्रामचरो बलिन्यपि घनग्रामाधिवासो भवेत् ॥ २३ ॥

Sloka 23. When the lord of the 12th house from that occupied by the lord of the Lagna is the latter's enemy or is in depression or weak, the person born goes to a foreign country. He will abide permanently there if the व्ययप (Vyayapa) referred to above be aspected by Venus in the capacity of a friend. His haunt will be a small township if the same व्ययप (Vyayapa) be eclipsed by the Sun ; if the व्ययप (Vyayapa) be possessed of strength, the haunt will be a wealthy municipality.

होरोशम्यपे विलग्नभयनात् केन्द्रत्रिकोणस्थिते

मित्रक्षौभगृहोपगमे शुभशुभे पार्श्वद्वये मानवः ।

चैतोरम्यमहोचरो दिपिचराचार्येन्दुशुभेक्षिते

दिन्यक्षेत्रमपैवि जन्मघरणीयास्तत्तदर्थे रिपो ॥ २४ ॥

Sloka 24. When the lord of the 12th place from that occupied by the lord of the lagna is in a Kendra or Trikona from the 1st bhava, and in a Rasi which is a friend's house, its own or its exaltation sign and has auspicious planets on each side, the person born will be a sojourner in regions pleasing to the heart. If the व्ययप (Vyayapa) referred to above be aspected by Jupiter, the Moon or Venus, he goes to a charmingly beautiful land; but if this व्ययप (Vyayapa) occupy the 2nd place from the lord of the Lagna and be unfriendly to the latter, the person will abide in his native land.

विदेशभाग्यं चरमे विलग्नं चरे तदांशे चरत्वेददृष्टे ।

स्थिरे स्वदेशे बहुभाग्यशुक्तः स्थिरार्धभूरिपनान्वितः स्यात् ॥ २५ ॥

Sloka 25. When a moveable sign is the Lagna

and its lord is in a moveable Rasi and aspected by planets occupying moveable Rasas, the person born will have his fortune in a foreign country. When an immoveable sign is the Lagna and its lord is also in an immoveable sign and aspected by planets occupying immoveable signs, the person will be in his own country, exceedingly prosperous and possessed of abundant wealth.

NOTES.

This sloka appears also in ज्ञानकर.

होराधीशे पापखेदे रिपुखे पापखेत्रे भानुपुत्रेण युक्ते ।

शूद्रप्रायो राहुणा केतुना वा जातश्चाण्डालोऽथवा नीचतुल्यः ॥२६॥

Sloka 26. When the lord of the Lagna is a malefic planet and occupies the 6th place from the Lagna being associated with Saturn in a malefic sign, the person born will be like a Sudra. And if Rahu or Ketu take the place of Saturn in the above, the person will be a Chandala or some equally low person in his habits.

रुग्नाधिपे शोभनराशिषुक्ते वलोपयाते तनुपुष्टिमेति ।

लग्नखेदे रिपुनीचभागे दुःस्थानपे देहमुखं न याति ॥ २७ ॥

Sloka 27. When the lord of the Lagna is in an auspicious sign and is possessed of strength, the person born will be in good case having a command of all bodily comforts. When the planet in the Lagna is in a depression or inimical Navamsa and happens to be the lord of a दुःस्थान (Dusthانا), the person born will lack bodily comforts.

८. . जानकर.

लग्नेश्वरः फलमन्वितश्चेज्जातस्य सौख्यादि विनाशमेति ।

तादृक्कलं नारागतेऽपि यस्य शुभेतिदशेत्कलमन्यथा स्यात् ॥

विलप्रदर्शी तनुषो विलग्रगस्त्रयोऽपि षष्ठाष्टमरिःकराशिपाः ।
सपत्ननीचोपगताश्च दुर्बला यदि स्वपाके न फलं प्रकुर्वुः ॥२८॥

Sloka 28. If the three planets owning the 6th, the 8th and the 12th bhavas from the Lagna be connected with the Lagna, one of them aspecting it, another owning it and the third occupying it, and if they at the same time be in their inimical or depression signs devoid of all strength, they can do no good at the time of the ripening of their several dasa periods.

लग्ने जलर्षे शुभखेचरेन्द्रैर्युक्ते तनोः स्वीत्यमुदाहरन्ति ।
लग्नाधिपे तोयखगे बलाद्ये सौम्यान्विते तत्तनुषुदिमाद्भुः ॥ २९ ॥

Sloka 29. When the Lagna is a watery sign and is occupied by benefic planets, astrologers declare stoutness of person as the effect thereof. When the lord of the Lagna occupies a watery sign and is in conjunction with benefic planets, the person born, say the astrologers, will have a sound constitution.

NOTES.

सौम्यगते is the reading adopted in ज्ञानरत्न for तोयखगे in the 3rd part of this sloka.

लग्नाधिपे नाशगते तु शुष्कराशौ तनोः कष्टमतीव कृच्छ्रम् ।
लग्नाधिपस्याश्वपराशिनाथः शुष्कग्रहः स्वात्तनुषुष्कमाद्भुः ॥ ३० ॥

Sloka 30. When the lord of the Lagna is in the 8th bhava and in a dry sign, astrologers say that the person born will have great bodily suffering. If the lord of the Rasi in which is the planet owning the Navamsa occupied by the lord of the Lagna be a planet owning a dry sign, the effect will be emaciation.

NOTES.

Some books read लग्नाधिपस्याश्वपराशिनाथः

मध्यस्थे रिपुखेटयोस्तनुपतौ जातोऽरिभीतो भवेत्
 केतौ लग्नगतेऽथवा फणिपतौ दुःस्थे विलमाधिपे ।
 तत्पाके तदरीशशक्तिसमये वैकल्पमङ्गे वदेत्
 लग्ने शत्रुपतौ फणिच्चजयुते देहवर्णं देहिनाम् ॥ ३१ ॥

Sloka 31. When the lord of the Lagna is between two inimical planets, the person born will be in dread of enemies. If Ketu or Rahu be in the Lagna and the lord thereof be in a दुःस्थान (Dusthāna 6th, 8th or 12th), the person will suffer privation of some limb in the ripening of the dasa of the lord of the Lagna and in the antardasa of the lord of the 6th house (from the lord of the Lagna). If the lord of the 6th house from the Lagna occupy it in conjunction with Rahu or Ketu, an ulcer will break out in the body.

NOTES.

This appears in अतकल्प. In the 3rd पद, तदरीश is the reading adopted there for तदरीश in the text.

मलैर्विहीने यदि लग्ननाथे केन्द्रत्रिकोणे सति रोगमाप्नु स्यात् ।
 लग्नेश्वराधिष्ठितराशिनाथे दुःस्थानगे दुर्बलदेहवान् स्यात् ॥ ३२ ॥

Sloka 32. If the lord of the Lagna occupying a Trikona or a Kendra be devoid of strength, the person born will be ailing. If the lord of the house occupied by the lord of the Lagna be in a दुःस्थान (Dusthāna), he will have a weak constitution.

NOTES.

(First half). The following yoga leading to the same effect is given in अतकल्प.

दुःस्थानपेनापि युतो विलग्रनाथो विलग्ने स तु रोगमाप्नु स्यात् ॥
 सक्रूरो देहपो देहसौख्यहान्त्यारिन्धगः ।
 सारीशे देहपे दुःस्थे लग्नस्थे चाऽथ रोगवान् ॥ ३३ ॥

Sloka 33. The lord of the Lagna occupying the 12th, 6th or 8th bhava (from the Lagna) in conjunction with a malefic planet destroys the bodily health of the person born. He will be ailing if the lord of the 1st bhava in conjunction with the lord of the 6th occupies a दुःस्थान (Dusthāna) or the Lagna.

लग्ने सपापे लग्नेशे चलहीनेऽपि रोगवान् ।

लग्नेशे दुर्बलो कोपी निर्व्याधिः केन्द्रकोणगे ॥ ३४ ॥

Sloka 34. When a malefic planet is in the Lagna and the lord thereof is without strength, the person born will be sickly. He will be of a fretful temper if the lord of the Lagna be weak; exempt from ailment if the lord of the Lagna be in a Kendra or Trikona.

देहेष्टस्वितराशीशे नाशगे दुर्बलो भवेत् ।

भाविशकान्तराशीशेर्दुःस्थैर्भावात् दुर्बलाः ॥ ३५ ॥

Sloka 35. If the lord of the sign occupied by the lord of the Lagna be in the 8th place from the Lagna, the person will be weak. Bhavas generally become weak when their lords are in Rasis of which the owners are badly placed (i.e. are in दुःस्थान Dusthāna).

सर्पारयोर्दृढद्वीजो योगे वा सर्वमन्दयोः ।

लग्ने कुजे नाभिगुल्फशृण्णस्यौलपमादिशेत् ॥ ३६ ॥

Sloka 36. A person has an enlarged scrotum as the consequence of the conjunction of Rahu and Mars or of Rahu and Saturn. When Mars occupies the Lagna, an astrologer may predict swelling in the navel, ankle and in the testicles.

लग्नेशे यदि रिःकमे दिनकरस्यारातिनायान्विते

जायावान् बहुरोमवान् कृशतनुः संरक्तगौरघृतिः ।

लभसादरिनाथपेन च मुते जातोऽसिताङ्गो यदा
साही लग्नपती तु चञ्चनविपाङ्गीतिं समेति भुवम् ॥ ३७ ॥

Sloka 37. If the lord of the Lagna occupying the 13th bhava be in conjunction with the lord of the 6th bhava from that occupied by the Sun, the person born will get readily married, be characterized by much hair about his person, have a slim figure and a hue composed of red and white. If the lord of the 6th bhava from the Lagna be also in conjunction with the lord of the Lagna in the above position, the person born will be dark in personal appearance; but if Rahu be with the lord of the Lagna, the person concerned will surely run the risk of treachery or poison.

लग्ने शुभे शोभनदृष्टियुक्ते बाल्यात्सुखं तन्नहि पापयोगात् ।
दुःखी भवेत्पापैर्बहुस्वयोगे लग्ने तु बाल्यान्मरणान्तमाहुः ॥ ३८ ॥

Sloka 38. A person will be happy from his childhood when the Lagna is auspicious and is aspected by 'benefic planets provided there are no malefic ones in the Lagna. But if several malefic planets should be in the Lagna, the person born will be unhappy from first to last.

देवलोकक्षणे शुके लग्नेशे गोपुरांशके ।
लग्ने शुभग्रहैर्दृष्टे मध्यान्ते सौख्यमामयात् ॥ ३९ ॥

Sloka 39. A person will be happy in the middle and concluding portions of his life if, at the time of his birth, Venus has attained Devalokamasa (*vide Adhyaya I. Sl. 46*), the lord of the Lagna a Gopuramsa (*vide Adhyaya I. Sl. 45*) and benefic planets aspect the rising sign.

लग्ने शुभे घने पापे केन्द्रे पापसमन्विते ।

लग्नेश्वरे-तृत्तमांशे चादौ दुःखं ततः सुखम् ॥ ४० ॥

Sloka 40. When there is a benefic planet in the 1st bhava, but a malefic one in the 2nd as well as in a Kendra, and when the lord of the Lagna has attained the Uttamamsa, the person born suffers misery in early life and is happy thereafter.

लग्नेशे शुभराक्षिसे शुभग्रहनिरीक्षिते ।

गोपुरांशगते वाऽपि षोडशाब्दात्परं सुखम् ॥ ४१ ॥

Sloka 41. When the lord of the Lagna occupies a benefic sign and is aspected by a benefic planet or has attained a Gopuramsa, the person born will be happy after his 16th year.

लग्नेशस्यांशनाथे तु केन्द्रकोणोच्चसंयुते ।

लामे वा चलसंयुक्ते त्रिंशद्द्वर्षात्परं सुखम् ॥ ४२ ॥

Sloka 42. When the planet owning the Navamsa occupied by the lord of the Lagna is in a Kendra, a Trikona or exaltation, or is in the 11th bhava possessed of strength, the person born will be happy after the first 30 years of his life.

लग्ने रज्यादिसंष्टे षादशः फलमुच्यते ।

राजसेवी पितृघ्नो जलपण्यो महाधनः ॥ ४३ ॥

धार्मिकः स्थूलशिश्रुः स्याद्विद्याशिल्पयशोन्वितः ।

राजपूज्यो व्रतयुतो वेद्यासक्तो घनी सुखी ॥ ४४ ॥

Slokas 43-44. When the Lagna is aspected by the Sun and other planets, the effect in the several cases on the person born is given in order in the sloka-quarters that follow: If the Sun be the aspecting planet, the

person born will serve a king and inherit wealth from his father ; if the Moon, he will engage in sea-borne trade and be opulent ; if Mars, he will be virtuous and have a big *membrum virile* ; if Mercury, he will have learning, artistic skill and fame ; if Jupiter, he will be honored by his sovereign and devoutly observant of religious vows ; if Venus, he will be addicted to women of ill-fame, opulent and voluptuous.

मन्ददृष्टे विलम्बे तु धृष्टस्त्रीको मली खलः ।

केनाऽप्यदृष्टं लग्ने चेद्वाशिग्रहवशाद्भवेत् ॥ ४५ ॥

Sloka 45. If Saturn aspects the Lagna, he will have aged wives, will be unclean and be mischief-making. If no planet aspect the Lagna, the astrologer should make his prediction in accordance with the planet connected with the लग्नरशि (Lagna Rasi).

लग्ने स्वामीक्षिते राजा तृप्रियो वा धनी सुखी ।

सौम्येक्षितेऽभिलं सौम्यं वापद्ये त्वशोभनम् ॥ ४६ ॥

Sloka 46. When the Lagna is aspected by its lord, the person born will be either a king or his favorite, wealthy and well-off. If the Lagna be aspected by an auspicious planet, all will be auspicious. If by an evil planet, everything will turn out ill.

सुखी लग्ने आदिदृष्टे सर्वदृष्टे नृपो भवेत् ।

लग्ने त्रयः शुभा राजा दुःखी वापद्यहास्यः ॥ ४७ ॥

Sloka 47. When the Lagna is aspected by two or more benefic planets, the person born is happy. When it is aspected by all the benefic planets, he will be a king. When there are three benefic planets in the Lagna, the effect on the person born is, he will make a good king.

If there be three malefic planets in the Lagna, he will be unhappy.

लग्नाधिपोऽतिबलवानशुभैरदृष्टः

केन्द्रस्थितः शुभखगैरवलोक्यमानः ।

मृत्युं विधूय विदधाति स दीर्घमायुः

सार्धं शुभैर्वहुभिरुज्जितराजलक्ष्म्या ॥ ४८ ॥

Sloka 48. The lord of the rising sign when possessed of great strength and unasspected by malefic planets, but aspected by benefic ones and occupying a Kendra position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

NOTES.

See Adhyaya IV. Sloka 83, *supra*.

॥ अथ द्वितीयभावफलम् ॥

विषं नेत्रं सुखं विद्या वाक्कुटुम्बाशनानि च ।

द्वितीयस्थानजन्यानि क्रमाज्ज्योतिर्विदो विदुः ॥ ४९ ॥

Sloka 49. Wealth, visual power, ease, learning, speech, household and food—these, the astrologers recognise as regularly derivable from the 2nd bhava.

विचापोदयराशयः पतिपुत्रा विचाधिको जायते

लामस्यौ धनलामपौ निजशुद्धतुल्लादिगौ चेतथा ।

सदल्लामधनाधिपौ तनुगतावन्योन्यमिष्टग्रहौ

लग्नेशे धनलामराशिपुते लग्ने बहुद्रव्यवान् ॥ ५० ॥

Sloka 50. A person will have exceeding wealth (1) when the 2nd, the 11th and the 1st bhavas in his horoscope are occupied by their lords : (2), when the

lords of the 2nd and the 11th bhavas are in the 11th bhava and happen to be in स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mitrakshetra) or in exaltation; (3) when the lords of the 11th and the 2nd bhavas, being friendly planets, occupy the Lagna and lastly (4) when the lord of the Lagna is in it in conjunction with the lords of the 2nd and the 11th bhavas.

NOTES.

This sloka is also in ज्ञानकर.

The following wealth-producing 'yogas' are extracted from

(1) ज्ञानसारशत

मावैश्वर्यमिर्वलिभिर्वनमाग्यायवर्मभिः ।

संपूर्णवित्तः सततं कुपेरसुखं जायते ॥

कर्मण्यस्वशुभेश्वरा रिपुश्रुतिप्रान्त्यान्विहाय स्थिता

लज्जाया यदि वा मित्रेण धनिको जायेत मर्त्यः शतैः ।

साहसैरपि चेद्विधायमश्रुतैः सम्बन्धिताश्चेन्मित्राः

स्वक्षेत्रोच्चरत्परत्पराधपत्तया लक्षैश्च कोट्यापि वा ॥

धनेशधिपणौ परस्परसुखं स्वतुष्टस्त्यतौ

शुभेन यदि वीक्षितौ शुभश्रुतौ धने पुष्कलम् ।

कृतं मधुरया गिरा वरकृदुन्ममेतद्वये-

दत्तद्विरपि मिश्रिते तदधिके फले पूर्ववत् ॥

कर्मण्यस्वशुभेश्वरा रिपुश्रुतिप्रान्तेषु लज्जया वा

यद्वाग्योन्यमकिञ्चनो यत्तु ते स्वायत्तिग्रा द्रव्यवान् ।

संख्यायां यदि ते पणैश्च नवभिः केन्द्रत्रिकोणस्थिता

श्चक्रेणाबुद्धीर्यते नवतिभिस्ते तु प्रसक्तं सिद्धिः ॥

मितस्त्वस्थितयो यदा नहुशतैरुच्चस्वभावस्थिता

साहसैर्युतामिषोपि मिथितास्त्रैश्च स्वसाधिपाः ॥

अन्योन्योच्चमुहनिगमनलिनः कोट्यादिभिः संख्याया

नायेतैव स भूतले खलु पुमान् योगैश्च सर्वोन्नतैः ॥

घनेशः पापी चेद्भवति हि यदा तस्य तु दशा

तदा राहुर्काकिंक्षितितनयमुक्तौ घनपतिः ।

निरोधः पापेनाप्युत घनपतिरप्योपि सहितो

घने वा पापी स्यादनुकूलनितोद्योगोर्विहितः ॥

(2) भाव ३२३

लघेश्वरस्यांशपतिस्त्राशिनाभस्थितांशाधिपतौ बलाद्वे ।

वैशेषिकांशे यदि शुभभागे घनाधिपे स्वर्धत्तां करोतीति ॥

लग्नेश्वरेण सहिते घनराशिनाभे केन्द्रस्थिते परमदुःखनवांशके च ।

वैशेषिकांशकयुते शुभदृष्टियुक्ते योगे बहुत्वघनलाभमिहाहुरार्याः ॥

विशेष्येण सहिते भवराशिनाभे कर्माधिपत्यनवभागपददृष्टियुक्ते ।

वैशेषिकांशकयुते परमोद्यमागे योगे बहुत्वघनलाभमिहाहुरार्याः ॥

कर्माधिपेन सहिते घनराशिनाभे लग्नेश्वरस्थितनवांशपतीश्वरेण ।

इष्टे बहुदयगते शुभदृष्टियोगे नातो बहुत्वघनलाभमुपैति बाल्ये ॥

लग्नाध्यक्षमभयने शुभतेजोन्न्द्रे ह्येवे शुभस्वगृहगेत्र विशेषिकांशे ।

बुद्धांशगे घनपतिस्त्यनवांशनाभे इष्टे बहुत्वघनलाभमुपैति बाल्ये ॥

लग्नेश्वर घनगते घनपस्तु लाभे लाभेश्वर घनगते बहुपूर्णयुक्ते ।

स्वोद्यत्समित्रमर्चनं शुभमयुते वा जातः स्वरीर्यघनमेति बहुप्रकारैः ॥

सर्वप्रहेष्येतिचरी यदि लग्ननाभः केन्द्रस्थितविदशपूजितसंयुतश्च ।

वैशेषिकांशकयुते घनराशिनाभे वितं स्वरीर्यघनमेतिमाहुरार्याः ॥

लग्नेशानयुतनवांशपतिस्त्राशिनाभो बलेन सहितो घनपस्तु मित्रः ।

केन्द्रद्विकोणसहिते स्वगृहेयस्य जातः स्वरीर्यघनमेति बहुप्रकारैः ॥

घनोपपातः प्रथमोर्थदर्शी ग्रहो द्वितीयो घनपस्तृतीयः ।

तत्पाकमुक्तौ घनलाभमेति क्रमेण तत्कारकवर्गमूलात् ॥ ५१ ॥

Sloka 51. Note first the planet occupying the 2nd bhava; next, the planet aspecting that bhava; thirdly,

the planet owning it. In the ripening of the dasas of these planets will the person concerned get his wealth through a source indicated by the Varga attained by the धनकारक (Dhanakaraka).

घनस्ये यदि लग्नो निधिमान् बलसंयुते ।
दुर्बले पापसंयुक्ते वंचनादिफलं वदेत् ॥ ५२ ॥

Sloka 52. When the lord of the Lagna occupies the 2nd bhava in strength, the person born will possess a treasure. If the planet in question be weak and associated with a malefic planet, the person concerned will suffer the consequence of deception or other trick practised upon him.

घनस्थितः पापदशा समेतः सपत्नीचारकामितप्तः ।
तत्पाकशुक्लौ धननाशमाहुः स गोचरे दृष्टबलान्वितौ वा ॥ ५३ ॥

Sloka 53. When the planet occupying the 2nd bhava is aspected by a malefic planet and is unfriendly to the lord of that bhava or in depression or eclipsed by the Sun's rays, the person born will suffer pecuniary loss in the ripening of the dasa of that planet. The same thing happens when the planet in question in its progress through the zodiac becomes powerful for evil.

कुटुम्बभावे बहुखेटयुक्ते घनप्रदव्योमचरे बलाढ्ये ।
सतुङ्गमित्रस्वगृहोपगौ वा घनं समेत्यामरणान्तमाहुः ॥ ५४ ॥

Sloka 54. When the 2nd bhava is occupied by many (benefic) planets and the धनकारक (Dhanakaraka) is possessed of strength or occupies its exaltation, a friendly sign or its own house, the person born, say the astrologers, will be getting wealth till the moment of his death.

NOTES.

धनप्र (Dhanaprada) may also mean the lord of the 2nd bhava.

विचाधीशे सौदरेशेन युक्ते लग्नस्थे च भ्रातृवित्तं समेति ।

मातृस्थानस्वामिना मातृवित्तं यद्भाविशेनान्विते तद्धनं स्यात् ५५

Sloka 55. When the lord of the 2nd bhava is in the Lagna associated with the lord of the 3rd, the person born will get wealth acquired by a brother. If the lord of the 4th bhava take the place of the lord of the 3rd bhava in the above, the person concerned will inherit property from his mother. Generally, wealth comes in connection with that bhava whereof the lord occupies the Lagna in conjunction with the lord of wealth.

विचाधीशे लग्नो लग्नस्थे वित्तस्थानेऽयन्नतो वित्तमेव ।

यद्भाविशो लग्नवित्तेश्वरी चेत् तन्मूला तु द्रव्यवित्तिर्नराणाम् ५६

Sloka 56. When the lord of wealth occupies the Lagna and the lord of that bhava occupies the 2nd, wealth comes to the person born without any effort at all. Whatever bhava the lords of the 1st and 2nd bhavas may together occupy, it is through that bhava that acquisition of wealth on the part of men usually takes place.

चन्द्रः कुटुम्बभवने शुक्रेण निरीक्षितः प्रदाता च ।

सौम्ये शुभसंघटे स एव धनवान् सदा ज्ञेयः ॥ ५७ ॥

Sloka 57. When the Moon occupying the 2nd bhava is aspected by Venus, the person born will be munificent. If Mercury in the 2nd bhava be aspected by a benefic planet, he will have, be it remembered, wealth at his command at all times.

अर्याधीशो यत्र संस्थो नराणां तस्मिन् काले तत्र वृद्धिविशेषात् ।
तद्भागे च द्रव्यलामं करोति वक्रोऽसौ चेदिष्टु सर्वार्थसिद्धिः ॥५८॥

Sloka 58. Note in what quarter the lord of the 2nd bhava is; it is in that quarter chiefly that men will find their prosperity during the dasa period of the lord of the 2nd bhava: for when moving ordinarily the planet leads to the acquisition of wealth in the region indicated. If it be retrograde at the time of birth, there will be acquisition of every valuable thing in all quarters.

घनेशे लाभसंयुक्ते लाभेशे घनलामगे ।

तापुर्भा केन्द्रर्गो यापि घनवान् रुपातिमान् भवेत् ॥ ५९ ॥

Sloka 59. If the lord of the 2nd bhava be in the 11th and the lord of the 11th be in the 2nd or the 11th, or if the lords of the 2nd and the 11th bhavas from the Lagna occupy a Kendra, the person born will be wealthy and renowned.

योगभातक

घननाथं गते लाभे लाभस्वामी घनस्थितः ।

तदीय शुभसेवाश्च गतास्ते घनवान्वदाः ॥

घनेशे व्ययपण्यस्य व्ययेशे विचमेऽथवा ।

लाभेशे रिपुर्गन्धस्य व्यये वा घननाशनम् ॥ ६० ॥

Sloka 60. If the lord of the 2nd bhava be in the 12th or the 6th, or the lord of the 12th in the 2nd, and the planet owning the 11th occupy the 6th, the 8th or the 12th, the effect will be loss of wealth.

व्ययमायगते जीवे विचेशे बलवर्जिते ।

शुभैरनीक्षिते लभे विचनार्शं वदेद्बुधः ॥ ६१ ॥

Sloka 61. When Jupiter is in the 12th bhava and the lord of the 2nd bhava is without strength and the Lagna is not aspected by benefic planets, the astrologer should predict loss of wealth.

लग्नेशे घनराशिस्थे धनेशे लाभराशिगे ।

लाभेशे वा विलग्नस्थे निष्पादिधनमाप्नुयात् ॥ ६२ ॥

Sloka 62. If the lord of the Lagna occupy the 2nd bhava and the lord of the latter occupy the 11th or the lord of the 11th occupy the 1st, the person born will get treasure or other valuable property.

NOTES.

धनेशे वा विलग्नस्थे is another reading.

लग्नपथनभाग्येशः परमोचांशसंयुताः ।

वैशेषिकांशगा वाऽपि तदा कोटीधरो भवेत् ॥ ६३ ॥

Sloka 63. When the lords of the 1st, 11th, 2nd and the 9th bhavas have attained their highest exaltation Navamsa, or Vaiseshikamasas (*vide Adhyaya I. sl. 44-47*), the person born will be lord of a crore or crores.

Cf. तदाऽर्जिनिभासणि

लग्नाशनापभाग्येशः परमोचांशसंयुताः ।

वैशेषिकांशे लाभेशे तदा कोटीधरो भवेत् ॥

दिनेश्वरकरचलजे घनेशे नीचराशिगे ।

पापपट्यंशसंयुक्ते ऋणग्रस्तो भवेन्नरः ॥ ६४ ॥

Sloka 64. When the lord of the 2nd bhava is eclipsed by the Sun's rays and in depression and in a malefic 60th portion of a sign, the person born will become plunged in debt.

NOTES.

For the same effect the following yoga: quoted in वाचस्पति.

पापे घने लग्नपतौ व्यये तु कर्मायसौ सूर्ययुतौ तु नीचे ।

अलंगतौ वा शुभकर्मभेदौ ऋणादिभिर्मखनरोत्र जातः ॥

शुकेन्दुनयनाधीशैरेकस्यैस्तु निशान्धकः ।

सूर्यशुक्रविलमेशैरद्वयैर्मध्यलोचनः ॥ ६५ ॥

Sloka 65. A person becomes night-blind when Venus, the Moon and the lord of the 2nd bhava are together in one bhava. When the Sun, Venus and the lord of the 1st bhava are invisible (being in that portion of the zodiac which comprises the bhavas from 2 to 7, both inclusive), the person concerned will have eyes of medium visual power.

NOTES.

This (एक in एकस्मिन्) in the light of Sloka 59 of Adhyaya 6 should be taken to refer to the 1st bhava or the Lagna.

अ. जलशार्ङ्गजात

शुक्रः सैन्दुरितरुचो ननुषि निशि नरः प्रासुयादन्धकल्पं
जन्मान्धः सार्कशुक्रलभुमवनपविः स्वात्तदर्शी मनुष्यः ॥

Also

शुक्रैन्दुभ्यां संयुते मेघनाथे निशान्धः स्वात्पापहृते शुभैर्न ।

शुक्राकीर्णं वा लग्नपेनेव शुक्रं पाताले वा रन्ध्रगे मध्यदृक् स्वात् ॥

विलग्नभित्तास्ततपःशुक्लेश रिपुच्यं पल्लिद्रगृहोपयाताः ।

विलग्नसंबन्धकरः सितवेदिलोचनाभावमुपैति जातः ॥ ६६ ॥

Sloka 66. If the lords of the 1st, 2nd, 7th, 9th and the 6th bhavas occupy the 6th, 12th and the 8th, and if Venus be associated with the Lagna, the person born will be blind.

NOTES.

Some books read सुवेशः

This sloka appears in बहुरूप with a different reading for the 3rd पाद (इष्टः), विलग्नकर्मान्त्यगर्भेति वा

सितः सुवारीशयुतो विलम्बे नरेक्षकोपाश्रयनप्रमादः ।

घनेक्षभौमौ यदि लग्नयातौ कर्णस्य रोगं कथयन्ति तज्ज्ञाः ६७

Sloka 67. When Venus occupies the Lagna in conjunction with the lord of the 5th and the 6th bhavas, the person born will run the risk of losing his eyes in consequence of the displeasure of his sovereign. When the lord of the 2nd bhava and Mars are in the Lagna, professors of astrology declare the effect to be ear-ache.

६७. अश्वत्थ

राजारिण्यौ सहिते क्लिप्ते कुजेन दृष्टे हि निवृत्तनाथे ।

तथैव भौमेन निरीक्षितौ चेन्नृपालकोपाश्रयनस्य नाशः ॥

शुन्यारयोगे शुलिकेन युक्ते नेत्रेश्वरे तत्र तु नेत्ररोगः ।

नेत्रे यदा पापबहुत्वयोगे यमेन दृष्टे सति रुग्णनेत्रः ॥ ६८ ॥

Sloka 68. When Saturn and Mars are together in the 2nd bhava which is occupied by its lord in conjunction with मण्डि (Mandi), the effect will be eye-disease. If there be several malefic planets in the 2nd bhava and Saturn aspect the same, the person born will have diseased eyes (will be blind-eyed).

NOTES.

This sloka appears both in अश्वत्थ and सर्वार्थविन्यासनि. A reference to these two works enables us to get at the antecedent of एव in the above sloka as referring to the 2nd bhava.

नेत्रेश्वरे शुभयुते शुभदृष्टियुतेऽथवा ।

शुभांशकस्थिते वाऽपि शुभदृक् स नरो मयेत् ॥ ६९ ॥

Sloka 69. When the lord of the 2nd bhava is associated with or aspected by benefic planets or occupies a Navamsha owned by them, the person born will have fine eyes.

cf. जातकरज

लघ्राधिपं सौम्यलगेन युक्ते बलान्विते कारकखेत्रेन्द्रे ।

नेत्रे शुभे तद्भवनेश्वरो वा सौम्यान्वितः सौम्यदृशा समेतः ॥

जातोऽसौ सुमुखः शुभे धनगते तुङ्गादिवर्गान्विते

वज्राये यदि सौम्यवर्गसहिते वाक्सिद्धिमेति ध्रुवम् ।

आज्यस्पर्शमुपैति वित्तगृहणे भौमे दिनेशेक्षिते

जातः कोद्रवमुख्यमुक्त्वा धनगते राहौ च पापेक्षिते ॥ ७० ॥

Sloka 70. When a benefic planet is in the 2nd bhava occupying its exaltation and other benefic vargas, the person born will be fair-faced. If the 2nd bhava consist of the vargas of an auspicious planet, he will without doubt acquire the faculty of speaking well. If Mars aspected by the Sun occupy the धनभाव (Dhana bhava), the person gets आज्यस्पर्श (Ajyasparsa). If Rahu aspected by a malefic planet occupy the 2nd bhava, he will have to subsist chiefly on the coarse grain called कोद्रव (Kodrava).

NOTES.

This sloka appears to have been patched up out of two slokas from जातकरज. The following is the latter half for the first two lines.

वागीशे बलसंयुते शुभयुते ख्येचादिवर्गस्थिते

देवैर्दृष्टे बलसंयुते शुभयुते वाक्सिद्धिमेति ध्रुवम् ॥

cf. सर्वार्थनिष्ठापति

मन्दात्मजेन सहिते यदि मृगियुत्रे वित्तगृहणां विघनराशिमुपागते वा ।

तैर्नैव वीक्षितयुते चण्डपायनाय त्वान्यदृष्ट्यादि निषर्तं प्रादन्ति तन्मृगाः ॥

आज्यस्पर्श is said to be a kind of Prayaschitta.

लघ्रास्तार्थाष्टमस्येर्ध्वं भौमे वान्यतरेक्षिते ।

आज्यस्पर्शोऽग्निमीतिर्वा संभवन्ति मघरिकाः ॥ ७१ ॥

Sloka 71. When one of the two planets—the Sun or Mars,—occupy the Lagna, the 7th, the 2nd or the 8th and is aspected by the other, आज्यस्पर्श (Ajyasparsha) or risk of fire or small-pox may happen.

NOTES.

Compare the following two lines from जाहकल which constitute the latter half of the last two lines of the previous sloka, '

छप्रात्कामघनाष्टराशिषु कुजे सूर्येऽथवा तद्वनेत्
आज्यस्पर्शमघादिभीतिरथवा स्फोटोदिभिः पीडनम् ॥

Also

विलम्बसप्ताष्टमवित्तराशौ दिनेशयुक्ते क्षितिसुनुयुक्ते ।
मौमेन वा वासरनाथदृष्टे स्फोटोदिभिर्नि प्रवदद्गुणाद्वा ॥

पापैर्युक्ते मुखस्थाने दुर्मुखः पापवीक्षिते ।
क्रोधाननो नरः पापी तदीक्षे गुलिकान्विते ॥ ७२ ॥

Sloka 72. When the 2nd bhava is occupied by malefic planets, the person born will be ugly-faced or foul-mouthed. If the bhava be aspected by a malefic planet, he will be fretful; if the lord of that bhava be associated with Gulika, he will be wicked.

प्रफुल्लवदनः श्रीमान् केन्द्रे मुखपती यदा ।
सौचस्यमित्रवर्गस्य सुमुखः शुभवीक्षिते ॥ ७३ ॥

Sloka 73. When the lord of the 2nd bhava occupies a Kendra, the person born will have a beaming face and be fortunate. If the planet be in its exaltation, in its own or a friendly varga and aspected by a benefic planet, the person will be fair-faced.

वाग्भावेन राहुयुक्ते च दुःखे राहुक्रान्तस्थाननाथान्विते च ।
पाके भुक्ता तस्य दन्तामयः स्यात् जिह्वारोगं वारकाद्यनुभुक्ता ७४

Sloka 74. When the lord of the 2nd bhava associated with Rahu occupies a dusthghana (Dusthghana) and is in conjunction with the lord of the Rasi occupied by Rahu, the person born will have tooth disease in the ripening of the dasa of the lord of the 2nd bhava and in the sub-period belonging to that planet, and a tongue malady in the sub-period of Mercury.

cf. जालक्यारिजाले

वाग्भाष्ये पट्टगते सराहो राहुस्थिताक्षीविपसंयुते वा ।

दन्ताक्षिरोगः पतनं च तेषां भुक्तौ गयोर्वा भवदन्ति तदज्ञाः ॥

राहुद्वितीयगृहपतिं सहजेशयुक्तौ

जातः समेति गलरोगमतीव कष्टम् ।

दारिद्र्यदौ रविशनी धनराशियात्

भौमार्कजौ सकलरोगकरो भवेताम् ॥ ७५ ॥

Sloka 75. If Rahu and the lord of the 2nd bhava be in conjunction with the lord of the 3rd bhava, the person born will become liable to a throat disease of a severe type. The Sun and Saturn in the 2nd bhava engender poverty. Mars and Saturn in the same bhava produce every kind of disease.

वाग्भाष्ये शुरुयुते नाशस्थे मूकता भवेत् ।

दोषकृत्तु सर्वत्र खोचस्वर्गगतो ग्रहः ॥ ७६ ॥

Sloka 76. When the lord of the 2nd bhava is in the 8th place therefrom in conjunction with Jupiter, dumbness will be the consequence. In every case in which a planet is in exaltation or in its own house, it does not produce the evil referred to above.

NOTES.

Compare with this the first half of Sloka 79 *infra*.

वागीशबुधजीवेषु निर्विद्यो नाशयेषु च ।

केन्द्रेषु ते त्रिकोणे वा स्वर्षे वा विद्यमानितः ॥ ७७ ॥

Sloka 77. If the lord of the 2nd bhava, Mercury and Jupiter occupy the 8th bhava from it, the person born will be destitute of learning. If they be in a Kendra, Trikona or in a dwakshetra, he will have acquaintance with some branch of knowledge.

द्वितीये दुर्बले सौम्ये इन्द्रयुद्धहतो भवेत् ।

जीवार्थेशो दुर्बलो वा पवनव्याधिमात्रः ॥ ७८ ॥

Sloka 78. If Mercury be weak in the 2nd bhava, the person born will be killed in a duel. If Jupiter and the lord of the 2nd bhava be weak in the 2nd bhava, the person concerned will have wind disease.

वाक्स्थानपे देवपुरोहितेन युक्ते यदा नाशगते तु मूकः ।

वाक्स्थानपे सौम्ययुते त्रिकोणे केन्द्रस्थिते वा शुभदे च वागी ॥

Sloka 79. When the lord of the 2nd bhava occupies the 8th place from it in conjunction with Jupiter, the person born will be a mute. A person would be eloquent when the lord of the 2nd bhava, occupies a Trikona or Kendra from it in conjunction with a benefic planet and is also itself benefic.

वागीशस्यांशपे सौम्ये खोने वा शुभवीक्षिते ।

पारावर्तांशके वाऽपि वागी पटुवरो भवेत् ॥ ८० ॥

Sloka 80. When the planet owning the Navamsa occupied by the lord of the 2nd bhava is benefic and is in its exaltation or aspected by a benefic planet or is in a paravatha (Paravathamasa), the person born will be eloquent and clever.

केन्द्रत्रिकोणयो जीवे शुके खोद्यं गते यदि ।

वाग्मावपेन्दुपुत्रे वा गणितज्ञो भवेन्नरः ॥ ८१ ॥

Sloka 81. A person will become a mathematician when Jupiter is in a Kendra or Trikona, and when Mercury owning the 2nd bhava or Venus is in exaltation.

गणितज्ञो भवेज्जातो वाग्मावे भूमिनन्दने ।

ससौम्ये बुधसंष्टे केन्द्रे वा सोमनन्दने ॥ ८२ ॥

Sloka 82. A person becomes a mathematician when Mars is in the 2nd bhava in conjunction with a benefic planet and Mercury aspects the same or occupies a Kendra.

वाग्मावपे रवी भीमे गुरुशुक्रनिरीक्षिते ।

परावर्ताशके वापि तर्कशक्तिपरायणः ॥ ८३ ॥

Sloka 83. When the Sun or Mars being the lord of the 2nd bhava is aspected by Jupiter and Venus or has attained the परावर्ताश (Paravarthamsa), the person born will be devoted to the science of argumentation.

संपूर्णबलसंयुक्ते गुरौ तद्वयनैश्वरे ।

दिनेशभृगुसंष्टे शान्दिकोपं भवेन्नरः ॥ ८४ ॥

Sloka 84. When Jupiter in full strength is the lord of the 2nd bhava and is aspected by the Sun and Venus, the person born will become a grammarian.

अ. जलकरज

गुरौ वनत्ये बलपूर्णयुक्ते शुकेण सूर्येण च दृष्टियुक्ते ।

शुके भवे खोद्यगतेऽयमपि जातो नरः शब्दविशेषशास्त्रात् ॥

वेदान्तपरिशीलः स्यात् केन्द्रकोणे गुरौ यदि ।

बुधेन भृगुणा दृष्टे शनौ परावर्ताशके ॥ ८५ ॥

Sloka 85. A person will be devoted to Ontology when Jupiter occupying a Kendra or Trikona is aspected by Mercury and Venus, and Saturn is in a Paravathamsa (Paravathamsa).

भात गरज

धने बुधे श्लोचगते शनिस्तु पारावतस्थे भृगुस्तमांशे ।

गुरौ भृगौ वा तनुभावशुके वेदान्तविज्ञानपरायणः स्यात् ॥

पद्मास्रवह्मः केन्द्रे जीवे दानवपूजिते ।

सिंहासने गोपुरांशे वाग्भावस्यांशे बुधे ॥ ८६ ॥

Sloka 86. A person becomes a proficient in the six sciences when Jupiter is in a Kendra, Venus has attained a Simhasanam (Simhasanamamsa) and Mercury, owning the Navamsa occupied by the planet in the 2nd bhava, is in a Gopuramsa (Gopuramsa).

८६. जातगरज

पद्मास्रवह्मः केन्द्रे जीवे शुकं च वाग्भावांशे बुधे च ॥

उपजीव्य नरं सर्वं तदीशे गोपुरांशे ।

वर्द्धन्ते मुदितास्तस्य भृगौ पारावतांशे ॥ ८७ ॥

Sloka 87. When the lord of the 2nd bhava has attained a Gopuramsa and Venus a Paravathamsa, the person born will have all his people living under his protection and prospering happily.

नास्ति चेद्राजयोगं तु पुरस्तस्य नरं जनाः ॥ ८८ ॥

Sloka 88. The latter half of this sloka is missing in all the manuscripts available and the sloka cannot therefore be made out.

जापाकुटुम्बगृहपी सितपापयुक्ता

दुःखी च तत्समकलत्रहरी भवेताम् ।

विद्याधिपे पलवति सरराशिपे वा

तुम्हादिने यदि समेति कलत्रमेकम् ॥ ८९ ॥

Sloka 89. The lords of the 7th and the 2nd bhavas if associated with Venus or malefic planets and badly placed, will cause the loss of one or more wives according as one or more planets are in conjunction with them in the दुःस्थान (Dusthahana). But if the lord of the 2nd or the 7th bhava be strong occupying its exaltation and other benefic Vargas, only one wife will fall to the lot of the person concerned.

शुक्तिस्थानपती सितेन्दुसहिते लग्नादिकेन्द्रस्थिते
 रौप्ये पात्रमुपैति काश्चनमयं जीयेन्दुशुक्रान्विते ।
 शुक्तिस्थानपदेहपौ शुनिमुती लोहादिपात्रं वदेद्
 भौमे पापनिरीक्षिते धनमते जातः फट्नादिशुक् ॥ ९० ॥

Sloka 90. If the lord of the 2nd bhava occupy the Lagna or other Kendra in conjunction with Venus and the Moon, the person born will have a silver plate to eat out of. If the lord of the शुक्तिस्थान (Bhukthisthana) in the above circumstances be in conjunction with Jupiter, the Moon and Venus, the eating plate will be of gold. If the lords of the Lagna and the 2nd bhava be in conjunction with Saturn, the astrologer may declare the plate to be of iron or other less costly metal. If Mars aspected by an evil planet occupy the 2nd bhava the person born will have to subsist on bad or unwholesome food.

NOTES.

This as well as the next sloka are found in अष्टादशक.

पद्माशुनो शुक्तिपती सपापे दायाग्निदण्डायुधकालमारे ।
 नीचांशके पापनिरीक्षिते च शुभेर्न दोषः सहितेक्षिते वा ॥ ९१ ॥

Sloka 91. When the lord of the 2nd bhava associated with a malefic planet is in the 60th portions

(Shashtyamsa) termed दवग्नौ (Davagni) दण्डायुध (Dandayudha) or काल (Kala) and in a depression Navamsa and aspected also by a malefic planet, the person born will be a glutton. If the planet owning the 2nd bhava be conjoined with or aspected by benefic planets, the evil mentioned above will not follow.

भुक्तिस्थाने शुभयुते तदीशे शुभसंयुते ।

शुभग्रहेण संदृष्टे सुखभुक् स नरो भवेत् ॥ ९२ ॥

Stoka 92. If a benefic planet occupy the 2nd bhava and the lord thereof be in conjunction with a benefic planet and if the bhava or the lord of the same or both be aspected by a benefic planet, the person born will eat agreeable meals.

पराशुभं तदीशेऽपि नीचद्वन्द्वसमन्विते ।

नीचलेचरसंदृष्टे तदूपणपरायणः ॥ ९३ ॥

Stoka 93. When the lord of the 2nd bhava is in depression or in conjunction with an inimical planet and aspected by a planet in depression, the person born will eat meals supplied by another, reviling them at the same time.

कालोचितशुनी भुक्तिनाथे रुमेश्वरीक्षिते ।

पापग्रहेण संदृष्टे नीचांशादियुते न तु ॥ ९४ ॥

Stoka 94. If the lord of the भुक्तिनाथ (Bhuktibhava) be aspected by the lord of the Lagna, the person born will eat timely meals, but this will not be the case if the भुक्तिनाथ (Bhuktinatha) be in a depression Navamsa and aspected by a malefic planet.

स्वपाशी रुचिकामः स्वाद् भुक्तिनाथे शुभे गृहे ।

स्वोचे शुभेन संदृष्टे शृङ्गशदिसमन्विते ॥ ९५ ॥

जातकपारिजाते द्वादशोऽध्यायः

॥ तृतीयचतुर्थभावफलानि ॥

Adhyaya XII.

THE EFFECTS OF THE 3RD AND THE 4TH BHAVAS.

॥ अथ तृतीयभावफलम् ॥

ज्येष्ठानुजस्थितिपराक्रमसाहसानि

फण्डस्वरश्चतिवराभरणांशुकानि ।

धैर्यं च धीर्यपलमूलफलाशनानि

यक्ष्ये तृतीयमथनात् क्रमशोऽखिलानि ॥ १ ॥

Sloka 1. I am going to treat of the following which are deducible from the 3rd bhava in the order of their enumeration: The welfare of the elder and younger brothers, enterprise, daring, voice, tone, ear, select ornaments, articles of apparel, steadiness, valour, strength, edible roots and fruits.

भाष्यकारेण ।

सहोदराणामप्यङ्गिराणां पराक्रमान्नाशुपन्नीविनां च ।

निवारणा जातकशास्त्रविज्ञित्तृतीयभावे नियमेन नाप्या ॥

जातकशास्त्रे

तृतीयराशेः सहनाभिवृद्धिं भक्ष्यं मूलं चापि पुनश्चक्ष्यम् ।

सहोदराणां क्रमशस्तु सख्यं मुक्तौ निजोपाधि मूलकादीन् ॥

आवृत्तानं तृतीयं च नवैकादशसप्तमम् ।

तचदीप्तदद्यात् च आवृत्ताभो भवेष्णुनाम् ॥ २ ॥

Sloka 95. A person will eat sparingly and be fond of palatable food when the भुक्तिनाथ (Bhukthinaatha) is in an auspicious house in exaltation, aspected by a benefic planet and occupies a benefic चर्या (Shashtyamsa) such as is termed मृदु (Mridu)

मुक्तीधरे केन्द्रगतं बलाह्ये स्वोच्चस्थिते वा ग्रहवीक्षिते वा ।

शुभग्रहाः केन्द्रगतास्तु सर्वे जातस्तु मुक्तेऽन्नमतीव मुष्मम् ॥

भुक्तिस्थानाधिपे मन्दे तदीक्षे वाऽऽर्किसंयुते ।

नचिर्ऋक्षनुना दृष्टे थाद्वयुक् सततं नरः ॥ ९६ ॥

Sloka 96. When the lord of the 2nd bhava is Saturn or in conjunction with Saturn, or is aspected in depression by Saturn, the person born will be continually eating in Sraddhas.

सिंहासनाधिपे यदि देवपूज्ये शुके यदा गोपुरमागयुक्ते ।

ऐरावताधि धनपे बलाह्ये जातस्त्यसंख्याश्रितरक्षकः स्यात् ९७

॥ इति जातकपारिजाते एकादशोऽध्यायः ॥

Sloka 97. When Jupiter is in a सिंहासनांश (Simhasanamasa), Venus in a गोपुरांश (Gopuramsa) and the lord of the 2nd bhava being possessed of strength occupies an ऐरावतांश (Iravathamasa), the person born will maintain an untold number of dependents.

NOTES.

This sloka is also in जातकतत्त्व.

End of the 11th Adhyaya.

सोदरेशकुञ्जौ नाशं गतौ चेत्सोदरशयः ।

पापर्धगौ सपापौ वा भ्रातृवृत्त्याय नाशदौ ॥ ६ ॥

Sloka 6. If the lord of the 3rd bhava and Mars occupy the 8th, there will be loss of brothers. If the two planets be in a malefic sign or in conjunction with a malefic planet, they will bring brothers into existence and take them away.

आतकरण

नाशस्थितौ सोदरनामगौ पापेक्षितौ सोदरमाश्रयः ।

पापर्धगौ पापसमागमौ वा भ्रातृवृत्त्याय विनाशहेतुः ॥

नीचर्धगौ सोदरकारकेषु नीचाश्रमौ पापसमागमौ वा ।

क्रूरादिपष्टग्रगतौ तदानीं भ्रातृन् समुत्पाद्य विनाशहेतुः ॥ ७ ॥

Sloka 7. If the lord of the 3rd bhava and its karaka (Karakas i.e. Mars ; vide Adhyaya II. sl. 51) occupy their depression signs or depression Navamsas, or be in conjunction with malefic planets or in malefic 60th portions षष्ठ्यंश (Shashtyamsa) of a sign such as क्रूर (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTES.

The first पाद reads thus in आतकरण.

नीचस्थगौ सोदरकारकेषु.

उत्तरपादाद

तृतीयपतिमङ्गलौ स्वगृहसङ्गमेव

मित्रो भवति मित्रगौ शुभश्रुतौ शुभमेतिनौ ।

सुनीचपूतिविक्रमं प्रमृत्तमङ्गलैर्मिश्रितः

शुभेन दलमन्यवा कथति नीचपापान्विते ॥

Sloka 2. The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

आवृत्त्यानेश्वद्राशितद्वावस्थुचारिणाम् ।

मध्ये बलसमेतस्य दशा सोदरवृद्धिदा ॥ ३ ॥

Sloka 3 Find which of these three is strongest : viz. (1) the lord of the 3rd bhava ; (2) the lord owning the Rasi occupied by the same ; (3) the planet occupying the 3rd bhava. The dasa of the strongest of these planets will lead to the increase of brothers.

भीमे बलविहीने चेदीर्यायुर्भातुगे भवेत् ।

विलग्नो बली यस्य कारकः स प्रभुः स्मृतः ॥ ४ ॥

Sloka 4. If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the भ्रातृभाव (Bratrubhava) i.e. Mars be in the Lagna, the person will be powerful.

जन्मकाले शुणी प्राणी कारको यः समृद्धिकृत् ।

क्षपकारी विपत्सो वा सावपोऽपि बलाधिकः ॥ ५ ॥

Sloka 5. The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in XI—4, 8 and 15 *supra*.

सोदरेशकुर्वी नाशं गतौ चेत्सोदरक्षयः ।

पापक्षणी सपापौ वा भ्रातृनुत्पाद्य नाशदौ ॥ ६ ॥

Sloka 6. If the lord of the 3rd bhava and Mars occupy the 8th, there will be loss of brothers. If the two planets be in a malefic sign or in conjunction with a malefic planet, they will bring brothers into existence and take them away.

भावकरक

नाराक्षिणी सोदरनाथमौषौ पापेक्षिणी सोदरनाथमाहुः ।

पापक्षणी पापसपापमौ वा भ्रातृनुत्पाद्य नाशदौ ॥

नीचक्षणी सोदरकारकेषु नीचाक्षणी पापसमागमौ वा ।

क्रूरादिपष्ठार्धगतौ तदानीं भ्रातृन् समुत्पाद्य विनाशदौ ॥ ७ ॥

Sloka 7. If the lord of the 3rd bhava and its karak (Karak i.e. Mars; vide Adhyaya II. sl. 51) occupy their depression signs or depression Navamshas, or be in conjunction with malefic planets or in malefic 60th portions पञ्चश (Shashtyamsa) of a sign such as क्रूर (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTE.

The first var reads thus in कनकद्वय.

नीचालणी सोदरकारकक्षणी.

उत्पत्त्यारण

तृतीयपतिमङ्गलो सगृह्णतुद्गोहागमौ

विधौ भवति मिलणी शुभयुतौ शुभप्रेक्षिणी ।

सुवीर्यवृत्तिविश्रमं प्रमुखसदुपैर्भिधिनः

शुभेन दलमन्यया फलति श्रीवामान्विते ॥

Sloka 2. The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

आतृस्वानिघतद्राशितद्वावस्वयुचारिणाम् ।

मध्ये बलसमेतस्य दशा सोदरवृद्धिदा ॥ ३ ॥

Sloka 3 Find which of these three is strongest : viz. (1) the lord of the 3rd bhava ; (2) the lord owning the Rasi occupied by the same ; (3) the planet occupying the 3rd bhava. The dasa of the strongest of these planets will lead to the increase of brothers.

मीमे बलाधिहानि पेदीर्घामुर्ध्वान्ने भवेत् ।

विलम्बो बली यस्य कारकः स प्रभुः स्मृतः ॥ ४ ॥

Sloka 4. If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the भ्रातृभाव (Bratrubhava) i.e. Mars be in the Lagna, the person will be powerful.

जन्मकाले शुणी प्राणी कारको यः समृद्धिकृत् ।

क्षयकारी वियत्स्ये वा भावपौर्जपि बलाधिकः ॥ ५ ॥

Sloka 5. The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in XI—4, 8 and 15 *supra*.

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

NOTES.

This and the next nine slokas are also found in जलकलस.

त्रिकोणकेन्द्रे यदि पापखेदे द्वितीयभावादनुजस नाशम् ।

शुभोपयाते सहजाभिष्टुद्धिः शुभाशुभं मिश्रफलं वदन्ति ॥११॥

Stoka 11. If a malefic planet occupy a Trikona or a Kendra from the 3rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दुःस्थे चन्द्रे सोदरस्वामिपुके जातस्यान्यस्तन्यपानं वदन्ति ।

मातृभ्रातृस्वानपी बन्धुयाती नास्ति भ्रातृस्वानष्टिर्नराणाम् ॥१२॥

Stoka 12. If the Moon in conjunction with the lord of the 3rd bhava occupy a दुःस्थान (Dusthāna), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृभाव (Bhrātṛa-bhava) flourishes not.

भौमान्क्तौ सोदरदौ भवेतामन्यैः समेतौ यदि नानुजः स्यात् ।

सौरस्तृतीयेऽनुजनाशकर्ता विधुंतुदः सोदरद्विद्वत्स्यात् ॥१३॥

Stoka 13. If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकसौ यदातुनिनिदित्रान्योन्यतुद्गतौ

दुःस्थानं परिहृत्यतस्तु भवतः प्रत्याप्तसौभ्रातृकः ।

दुःस्थानेन यवेन्दुमग्रहयुतौ तथैव तानल्पयो

नीचाप्यस्तमयंगतौ नहिक्त्वा स्थायीक्षिन्धेद्बहुः ॥

अतिक्रूरसमायुक्ते भावे वा कारकेऽपि वा ।

तद्भावेनायके वाऽपि चाल्ये सोदरनाशनम् ॥ ८ ॥

Sloka 8. When the 3rd bhava, its कारक (Karaka) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

घनेन्द्रे नाशगते बलाद्वे पापान्विते सोदरकारकाख्ये ।

तन्मातृकारग्रहसंयुते च सायत्नमातुः सहजः यदन्ति ॥ ९ ॥

Sloka 9. If the lord of the 2nd bhava be in great strength in the 8th bhava and if the भ्रातृकारक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

भ्रातृस्थाने यदि शुभयुते सोदराणां निरायुः

पापक्रान्ते सहजमवने पापदृष्टे विनाशम् ।

ज्येष्ठं हन्ति घुमणिरुजस्थानगः पापदृष्टः

सीरस्तस्याुजमयनिजो हन्ति सर्वान् कनिष्ठान् ॥ १० ॥

Sloka 10. If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 3rd bhava and aspected by a malefic planet kills the elder

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

NOTES.

This and the next nine slokas are also found in ज्ञातकरण.

त्रिकोणकेन्द्रे यदि पापखेदे द्वितीयभावादनुजस नाशम् ।

शुभोपयावे सहजाभिवृद्धिः शुभाशुभं मिश्रकलं वदन्ति ॥ ११ ॥

Sloka 11. If a malefic planet occupy a Trikona or a Kendra from the 3rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दुःस्थे चन्द्रे सोदरस्वामिपुत्रे जातस्यान्यस्तन्वपानं पदन्ति ।

मातृभ्रातृस्वामिनी बन्धुयाती नास्ति भ्रातृस्वानवृद्धिर्नराणाम् ॥ १२ ॥

Sloka 12. If the Moon in conjunction with the lord of the 3rd bhava occupy a दुःस्थान (Dusthiana), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृभाव (Bhratru-bhava) flourishes not.

भौमान्वितौ सोदरद्वौ भवेतामन्यैः समेतौ यदि नाजुजः स्यात् ।

सौरस्तृतीयेऽनुजनाशकर्ता विधुस्तुदः सोदरद्विकृत्स्यात् ॥ १३ ॥

Sloka 13. If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकसौ यदातुनिनदित्रान्योन्यतुद्रागतौ
 दुःस्थाने परिहृतस्तु भवतः प्रत्यातसौभ्रातृकः ।
 दुःस्थानेन भवेच्छुभ्राहृतौ तत्रैव तानल्पशो
 नीचाग्रक्रमयोगतौ नहि तदा स्वाधीक्षितेद्वन्द्वः ॥

अतिक्रूरसमायुक्ते मावे वा कारकेऽपि वा ।
 सद्भावनायके वाऽपि बाल्ये सोदरनाशनम् ॥ ८ ॥

Sloka 8. When the 3rd bhava, its कारक (Karaka) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

धनेश्वरे नाशगते शलाखे पापान्धिते सोदरकारकाख्ये ।
 तन्मातृकारप्रदत्तं पुत्रे च सापत्नमातुः सहजा वदन्ति ॥ ९ ॥

Sloka 9. If the lord of the 2nd bhava be in great strength in the 8th bhava and if the मातृकारक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

आवस्थाने यदि शुभयुते सोदराणां विरागुः
 पापाक्रान्ते सहजमवने पापष्टे विनाशम् ।
 ज्येष्ठं हन्ति घुमणिरनुजस्यानगः पापष्टः
 सौरस्तस्यानुजमवनिजो हन्ति सर्वान् कनिष्ठान् ॥ १० ॥

Sloka 10. If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 3rd bhava and aspected by a malefic planet kills the elder

while Rahu, in the same bhava adds to the prosperity of the brothers that follow.

अदृश्यराशी यदि वा संपादे वधूगृहस्थे सहजाधिनाथे ।
जातानुजस्योपरि नानुजः स्यात् पुंवर्गगे दृश्यगते तथैव ॥ १४ ॥

Sloka 14. If the lord of the 3rd bhava occupy an invisible sign or be in the 7th bhava in conjunction with a malefic planet, the person born will have one younger brother and no more. The same will be the case if the lord of the *भ्रातृभवा* (Bhratru-bhava) occupy a male *वर्ग* (Varga) in a visible sign and be also in conjunction with a malefic planet.

आवृत्त्यानपत्तौ तु पुंभवनगे तस्यानुजो जायते
शुभसंज्ञे यदि भार्गवेण शुक्रिना युक्तेऽथवा दीक्षिते ।
सौम्यसंज्ञे शुभस्त्रेचरेधितयुक्ते केन्द्रत्रिकोणस्थिते
पञ्चाज्जातसहोदरधिरमुखी दीर्घायुरारोग्यमाप् ॥ १५ ॥

Sloka 15. If the lord of the 3rd bhava be in a male sign (*vide* Adhyaya 1, Sl. 13), the owner of the horoscope will have a younger brother born after him. If the planet in question should be associated with or aspected by Venus and the Moon in an even sign, or if it occupy a Kendra or Trikona identical with an auspicious sign in conjunction with or aspected by a benefic planet, the after-born brother will be long-lived, healthy and continuously happy.

सहोदरस्यानपत्तौ तनुस्ये सलक्षणे सोदरनायके वा ।
गर्भोऽभयोऽन्तरमस्य जातस्तृतीयराशी सप्तौ तथैव ॥ १६ ॥

Sloka 16. If the lord of the 3rd bhava be in the Lagna or in conjunction with its lord, the child born next to the native will be secure from danger. If the

3rd bhava be occupied by its lord, the effect is the same.

लभ्यावसानभवनोपगतग्रहेन्द्र-

संख्यास्तदग्रजनाः सहजा भवन्ति ।

लग्नात् तृतीयधनयातवियचरेन्द्र-

संख्याजनाः स्युरनुजाः कथयन्ति तज्ज्ञाः ॥ १७ ॥

Sloka 17. A person may have as many elder born as there are planets in the 11th and the 12th bhavas from the Lagna taken together. The after-born will be as many as the number of planets in the 3rd and the 2nd bhavas from the Lagna.

भ्रातृस्नानपकारकेक्षितृयुता वीर्याधिका यद्यदा

तद्यक्तग्रहसंख्ययाऽनुजजनं जातः समेति ध्रुवम् ।

चत्वारो यदि नीचमूढरिपुणा निगन्ति जातानुजान्

ते कुर्वन्ति चिरायुरिष्टमलिनः सर्वानुजानां ग्रहाः ॥ १८ ॥

Sloka 18. The sisters and brothers that a person may have born after him will be as many, at all events, as there are planets in his horoscope conjoined with the lord of the भ्रातृस्नान (Bhratrubhava,) its कारक (Karaka), the planet aspecting it and the one occupying it, provided out of these four an account is taken only of those that may predominate in strength. If the four planets already mentioned be depressed, eclipsed or in an inimical sign, their influence will be to do away with every brother or sister as they are born. In case these planets be friendly and possessed of strength, they secure long life to every one of the person's younger brothers and sisters.

भ्रातृस्नानपञ्चमुखसेटचतुर्षु द्वौ वीर्यवन्तौ यदा

नाशानाशफलप्रदौ समतया वीर्याधिकाभेदयः ।

खेदाः स्वल्पसहोदरकथकरा दुःस्थानगा स्त्रीयहाः

यद्यल्पाजुजवृद्धिदास्तदनुजस्वाम्यंशसंख्यानुजाः ॥ १९ ॥

Sloka 19. If two out of the 4 planets, viz. the भ्रातृकारक (Bhratru-karaka), the lord of the 3rd bhava, the planet aspecting the last-mentioned bhava and the one occupying it — if two out of these four planets be strong, their preservative as well as destructive influence on the bhava will be equal. If three of the four planets be strong, they will cause a slight diminution in the number of brothers. If some out of the three strong planets be feminine and occupy bad places, they would add slightly to the number of younger brothers and sisters possible under the other horoscopic conditions and the number of such after-born will be the number of whole Navamsas traversed by the lord of the भ्रातृभवा (Bhratru-bhava) in the sign it is in.

भूमिजे सहजस्थाने यावतां विधत्ते फलम् ।

शत्रुनीचग्रहं त्यक्त्या तावन्तः सहजाः स्मृताः ॥ २० ॥

Sloka 20. Ascertain how many planets have benefic dots in the 3rd place from Mars in that planet's Ashtakavarga. From this list deduct those that are inimical or depressed. The remainder will give the aggregate number of brothers and sisters to be born.

आतृदी स्त्रीग्रहर्क्षस्यो आतृदी पुंग्रहर्क्षस्यो ।

सोदरेणुजौ स्यातां आतृस्वसृमुखग्रहौ ॥ २१ ॥

Sloka 21. The lord of the भ्रातृभवा (Bhratrubhava) and Mars occupying a sign owned by a female planet and capable of causing the birth of brothers and sisters will prove beneficial to the brothers. The same planets occupying a sign belonging to a male planet under the

same circumstances will be auspicious to the sisters that the Jataki will have.

स्त्रीहोरया वा युवतिग्रहेण युक्ते यदि भ्रातृगृहे विलम्बात् ।

सहोदरीलाभमुपैति जातः सहोदरं सत्परतोऽन्यथा चेत् ॥ २२ ॥

Sloka 22. If the 3rd bhava from the Lagna be connected by a female hora (hora) i.e. the Moon's, or occupied by a female planet, the person born will have a sister next after himself. If the conditions be otherwise, i.e. the hora of the 3rd bhava or the planet occupying it be male, the person concerned will have a brother born immediately after him.

कारकः सहजाधीशस्तर्क्षी तत्र संस्थितः ।

इष्टानिष्टकरास्तेषां स्वदशान्तर्दशासु च ॥ २३ ॥

Sloka 23. The कारक (Karaka) of the भ्रातृभाव (Bhratrubhava), its lord, the planet aspecting it, and the one occupying it—these four are beneficial or otherwise in their dasa and antardasa periods.

कारकादिचतुःखेटस्फुटयोगांशकानुजाः ।

वर्ज्या नीचान्निमृदांशः स्वोच्चा द्विगुणीकृताः ॥ २४ ॥

Sloka 24. Ascertain the Navamsa attained by the four classes of planets explained in the preceding sloka. Take away from them those amsas that represent depression, inimical and eclipsed Navamsas and double the swakshetra and exaltation Navamsas. The result will represent the number of the after-borns.

NOTE.

The following sloka from जपफल gives another method.

तृतीयराशीधरसंस्थितांशं भौमान्धितांशं च कुजातृतीयैः ।

तदीर्थराशं च सप्तमेन योग्यं विभागलब्धं सहजा क्रमेण ॥ १ ॥

Find the number signified by (1) the Navamsha occupied by the lord of the 3rd bhava (2) the Navamsha occupied by Mars and (3) the Navamsha where the lord of the 3rd house from Mars is posited. Add these and take a third. This will represent the number of after-borns.

तृतीयात्सप्तमर्शेण भ्रातृभार्याफलं वदेत् ।

लभेशकुजसौत्थेशा भ्रात्रनिष्टशुभप्रदाः ॥ २५ ॥

Sloka 25. It is with reference to the 7th place from the भ्रातृभाव (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टमिष्टुलं तु सहोदराणां

लग्नाधिपेन सहिते यदि सौदरेशे ।

अन्योन्यमिष्टमिष्टचरौ यदि तौ मलाख्यौ

लभेऽथवा सहजमेव विभागमाहुः ॥ २६ ॥

Sloka 26. There will be much fraternal affection among the brothers of a person if the lord of the भ्रातृभाव (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as slokas 27, 30 and 32 appear in ज्योतिषपरिभाषा.

लभेशाकुजनायकौ विचलिनावन्योन्यशत्रुग्रहौ

दुश्चिन्त्यसितकारकौ च यदि वा दुःस्थानगौ दुर्बलौ ।

तत्पाके सहजप्रमादकलहं तन्नाशमर्थक्षयं
तत्सेदोपगकोपदेतुकलहस्त्रेहादिसर्वं वदेत् ॥ २७ ॥

Sloka 27. If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its कारक (Karaka) be weak and occupy a दुःस्थान (Dusthāna), the astrologer is to say, there will arise at the time when the dasa (पाक-Paka) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

शुक्रदृष्टेऽनुने शुके आतृक्ष्णवत्परः ।
रविदृष्टे शुके सौरये सुहृन्नाशकरो भवेत् ॥ २८ ॥

Sloka 28. When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.

अ. जलशमल

गुरुदृष्टः सहजगो भूयुः सहजमौल्यदः ॥

आतृक्ष्णवत्पाककारकाणां नीचारिदुःस्थानसमन्वितानाम् ।
शुक्रो दशार्पा घनसत्त्वनार्थं पराजयं आतृक्ष्णाशमाहुः ॥ २९ ॥

Sloka 29. If the planet occupying the 3rd bhava, its lord, or its कारक (Karaka) be in depression, in an inimical house or in a दुःस्थान (Dusthāna), the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth

Find the number signified by (1) the Navamsa occupied by the lord of the 3rd bhava (2) the Navamsa occupied by Mars and (3) the Navamsa where the lord of the 3rd house from Mars is posited. Add these and take a third. This will represent the number of after-borns.

तृतीयात्सप्तमर्क्षेण आतृमार्याफलं वदेत् ।

लभेशकुजसोत्प्रेक्षा आवनिष्टशुभप्रदाः ॥ २५ ॥

Sloka 25. It is with reference to the 7th place from the अतृमात्र (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टविपुलं तु सहोदराणां

लगाधिपेन सहिते यदि सोदरेषे ।

अन्योन्यमिष्टलक्षरौ यदि तौ बलाद्वी

लभेस्थवा सहजमेव विभागमाहुः ॥ २६ ॥

Sloka 26. There will be much fraternal affection among the brothers of a person if the lord of the अतृमात्र (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as slokas 27, 30 and 32 appear in वातचरक.

लभेशकुजनायकौ विपलिनावन्योन्यशत्रुग्रहौ

दुश्चिन्त्यसिक्तकारकौ च यदि वा दुःस्वानमौ दुर्बलौ ।

तत्पात्रे सहजप्रमादकलहं तन्माश्रमर्थक्षयं

तत्सखेटोपगकोपहेतुकलहस्नेहादिसर्वं वदेत् ॥ २७ ॥

Stoka 27. If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its कारक (Karaka) be weak and occupy a दुःस्थान (Dusthāna), the astrologer is to say, there will arise at the time when the dasa (पाक-Paka) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

गुरुद्वयेऽनुजे शुके भ्रातृक्षणतत्परः ।

रविद्वये सुखे सौख्ये सुहृन्माश्रकरो भवेत् ॥ २८ ॥

Stoka 28. When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.

८. जलदमरण

गुरुद्वयः महनगो भृशुः महनवीत्यदः ॥

भ्रातृसखेत्राय रुकारकाणां नीचारिदुःस्थानसमन्वितानाम् ।

शुक्लो दशार्था घनसत्त्वनाशं पराजयं भ्रातृविनाशमाहुः ॥ २९ ॥

Stoka 29. If the planet occupying the 3rd bhava, its lord, or its कारक (Karaka) be in depression, in an inimical house or in a दुःस्थान 'Dusthāna', the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth

and energy, discomfiture, or, the death, of a brother or sister.

लघेशस्फुटतो विशोध्य सद्भजस्यानाधिपस्य स्फुटं
तत्रक्षत्रगते शनौ तु मरणं तत्सोदराणां वदेत् ।

तस्माद्धि स्फुटतस्तु मानगृहर्षं शौम्यं च संशोधिते

राशौ मानुसुते तथैव च चतुर्थोमस्फुटशिः श्रवा ॥ ३० ॥

Sloka 30. Subtract the figures for the lord of the 3rd bhava from those for the lord of the Lagna. When Saturn arrives at the asterism indicated by the remainder in the above process, the astrologer is to divine the death of a brother or sister of the person born. Again, from the figures obtained above, subtract the figures for the lord of the 10th bhava and Mars. The result indicates the Rasi which when Saturn occupies, a similar event is likely to take place. Thirdly, add the figures for the 4 planets mentioned above; when Saturn occupies the *अंश* (Amsa) denoted by the aggregate, the same event may happen.

NOTES.

स्फुटः सहोदरवर्ति is the reading adopted in जातकमाला instead of स्फुटस्तु मानगृहर्षं in the 3rd var of this sloka.

चतुस्फुटाक्रान्तदृग्माणराशि सते शुरी सोदरनाशमाहः ।

वचारकानाथदद्यानुजानामतीव संपत्सुखदायिनी स्यात् ॥ ३१ ॥

Sloka 31. Find out the Drekkana indicated by the sum total of the figures for the four planets connected with the (सुहृन्मित्र-Bhratru bhava) 3rd bhava. When Jupiter passes through the sign owning the Drekkana in question, astrologers say, there may be the loss of a brother or sister. Find the asterism indicated by the sum total above referred to. The dasa period of the

planet presiding over the star will be greatly productive of happiness and prosperity to the younger brothers.

भूखनुस्फुटतो विशोध्य कणिनं शेषत्रिकोणे गुरौ
जातस्त्रानुव्रनाशनं क्षितिसुतं राहुस्फुटाच्छोधयेत् ।
तद्वाशिस्थनवांशकेऽमरगुरौ तज्ज्येष्ठनाशं वदेत्
जन्माधानपकर्मपस्फुटगृहे जीवेऽनुजो जायते ॥ ३२ ॥

Sloka 32. Subtract the figures for Rahu from those for Mars. When Jupiter passes through the triangular signs indicated by the remainder, there may be the loss of a younger brother or sister. Subtract the figures for Mars from those for Rahu. When Jupiter passes through the particular Rasi and Navamsa corresponding to the remainder, there may be the loss of an elder brother or sister. Find the Rasi corresponding to the sum total of the figures for the lords of the rising sign at the time of birth or conception and of the 10th bhava. When Jupiter traverses this Rasi, the birth of a younger brother or sister may be expected.

NOTES.

In the last part the reading in वाचस्पत्य is slightly different, viz.
लघाश्राप्तुपञ्चमपस्फुटसुते.

विक्रमाधिपतौ खोचो नाशस्य पापसंयुते ।
चरराशौ चराशस्य युद्धात्पूर्वं ददौ ममेत् ॥ ३३ ॥

Sloka 33. When the lord of the 3rd bhava being in exaltation occupies the 8th bhava in conjunction with a malefic planet in a moveable sign and in a Navamsa owned by a moveable sign, the person concerned will be firm at the prospect of battle.

NOTES.

In this connection compare the following yogas given in वाचस्पत्य.

शौर्याधिपे तुद्गते चलाब्धे केन्द्रत्रिकोणे यदि सौम्यदृष्टे ।

मूलत्रिकोणे स्वगृहेऽप्येहे वैरोपिकांशे प्ररुपः स धीरः ॥

सुद्धाभिलाषी समरे प्रवीणः धीर्यधरे सौम्ययुते स्वबुद्धे ।

वैरोपिकांशे चतुर्ष्वयुक्ते मृदंशके वा प्ररुपः स धीरः ॥

कारके चलहीने वा कुरपष्टचंशसंयुते ।

शुभदृग्योगसंदन्धे विजयी विक्रमेश्वरे ॥ ३४ ॥

Sloka 34. If, when the *karaka* (karaka) of the 3rd bhava is either weak or associated with a malefic 60th portion of a sign, the lord of the same bhava be either aspected by or in conjunction with a benefic planet, the person born will prove victorious in war.

शौर्याधिपे भानुयुतेऽत्र धीरधन्द्रान्विते मानसधैर्यजातः ।

दुष्टो जडो मौमयुते प्रकोपी सौम्यान्विते सात्त्विकबुद्धियुक्तः ॥ ३५ ॥

जीवान्विते धीरगुणाभिरामः समस्तशास्त्रार्थविशारदः स्यात् ।

कामातुरः दुकसमन्विते तु तन्मूलकोपात् कलहप्रवीणः ॥ ३६ ॥

जटो भवेद्भ्रातृनाथयुज्युक्तेऽतिभीतो फणिसंयुते स्यात् ।

बहिर्गदो हृद्दजाल्ययुक्तः केत्वन्विते मान्दियुते तथैव ॥ ३७ ॥

Slokas 35—37. If the lord of the 3rd bhava be associated with the Sun, the person born will be valiant; if with the Moon, he will be firm-minded; if with Mars, he will be depraved, senseless and irritable; if with Mercury, he will be endowed with an excellent understanding; if with Jupiter, he will be winning on account of his steady virtues and thoroughly conversant with the truths of all the sciences; if with Venus, he will be subject to carnal appetite and will cleverly pursue quarrels and intrigues into which his lustful impulse may lead him; if with Saturn, he will be stupid; if

with Rahu, he will be a great coward; and lastly if with Ketu or Mandi, he will suffer from the torpor due to heart-disease and will be outside the pale of other people.

NOTES.

These as well as slokas 38, 39 and 41 are also in जौहरी.

लग्ने गुरौ विक्रमनाथयुक्ते चतुष्पदानां श्वदन्ति भीतिम् ।
गवां भयं वा जलराशिलग्नौ जलप्रमादं समुपैति जातः ॥ ३८ ॥

Sloka 38. If Jupiter occupy the Lagna in conjunction with the lord of the 3rd bhava, the person born has to apprehend danger from quadrupeds or from kine chiefly. If the Lagna be a watery sign, he will be exposed to risk from water.

NOTES.

११.

cf. sloka 44 *infra*.

कुजेन युक्ते सचरे बलिष्ठे सत्त्वं बलं गानमुखं समेति ।
कुजानुजखानुजराशिनाधास्त्रयो बलिष्ठा रणरंगशूरः ॥ ३९ ॥

Sloka 39 If the planet associated with Mars possess the highest strength, the person born will possess courage, strength and will enjoy the pleasure derivable from music. If the 3 planets, *viz.* Mars, the planet occupying the 3rd bhava and the lord thereof, be in great strength, the person concerned will be a hero in battle.

तेषां त्रयाणामपहारकाले पाकेऽथवा मूलफलादिसौख्यम् ।
श्रोत्रद्वयीभूषणसत्कयादिसंपत्करं भ्रातृसुत्रादिलभम् ॥ ४० ॥

Sloka 40. At the time the three planets mentioned in the previous sloka have their अपहार (Apahara) or पाक (Paka) [*vide* Adhyaya 18 *infra*] of a dasa, will come the enjoyment of fruits, roots and other sweet

edible things, edifying speeches such as it is a pleasure and privilege of the auditory organs to hear, and happy events resulting in the accession of brothers, sisters, sons, daughters, etc.

सात्विको भवति सोदराधिपे सौम्यवर्गसहिते धलान्विते ।
नीचमूढरिपुपापराशिगे पापखेचरयुते तु साहसी ॥ ४१ ॥

Sloka 41. If the lord of the 3rd bhava has attained benefic Vargas and is strong, the person born will be virtuous; but he will be rash if that planet be in depression or eclipsed or occupy an inimical or malefic sign and also associated with a malefic planet.

शौर्याधिपे राहुसमेतराशिनाथान्विते राहुयुते विलम्बे ।
सर्पान्द्रयं विक्रमराशिनाथे युधेन युक्ते गलरोगभाक् स्यात् ॥ ४२ ॥

Sloka 42. If the lord of the 3rd bhava be in conjunction with the lord of the sign occupied by Rahu and if the latter be in the Lagna, danger has to be dreaded from a snake. If Mercury be in conjunction with the lord of the 3rd bhava, the person born will suffer from an ailment affecting the throat.

पापे तृतीये गलरोगमत्र वदन्ति मान्द्यादियुते विशेषात् ।
मौमान्विते मानुसुते बलाढ्ये नृधीयराशौ यदि कण्डूरोगम् ॥ ४३ ॥

Sloka 43. When a malefic planet in conjunction with Mandi or some such other planet occupies the 3rd bhava, astrologers predict the disease of the throat; if Saturn possessed of abundant strength be in conjunction with Mars in the 3rd bhava, the person born, they say will be liable to the itch.

NOTES.

Vide also Adhyaya VI—sloka 66 *supra*.

विक्रमेशगुरुं लघं गतौ गोभीतिघ्नकौ ।

राहुणा वा फणिकान्तराधिपेन युतौ यदि ॥ ४४ ॥

Sloka 44. The lord of the 3rd bhava and Jupiter occupying the Lagna in conjunction with Rahu or the lord of the sign occupied by Rahu point to risk from kine.

NOTES.

cf. sloka 38 *supra*.

सधुधो विक्रमपतिर्गलरोगकरो भवेत् ।

सोत्थेऽरिनीचगे पापे सोत्थाभावो विषादिकृत् ॥ ४५ ॥

Sloka 45. The lord of the 8rd bhava associated with Mercury will occasion the disease of the throat. If a malefic planet in the 8rd bhava be in its inimical or depression sign, loss of brothers will result from poison or other cause.

बुधेन जीवेन युतेक्षिते वा तृतीयराशौ बलसंयुते च ।

तत्केन्द्रगे मन्त्रिणि बोधने वा कण्ठस्वरं चारुतरं समेति ॥४६॥

Sloka 46. If the 3rd bhava be strong and be either occupied or aspected by Mercury and Jupiter, or if Jupiter and Mercury occupy a Kendra in respect to the 3rd bhava in question, the person born will possess an exceedingly fine voice.

तृतीये सौम्यसंयुक्ते सौम्यलेखरवीक्षिते ।

तदीये शुभसंयुक्ते कर्णयोर्भूषणं वदेत् ॥ ४७ ॥

Sloka 47. When the 3rd bhava is occupied as well as aspected by a benefic planet and when the lord of that bhava is in conjunction with a benefic planet, the astrologer may declare the acquisition of an ornament for the ears.

शुके तृतीये यदि मौक्तिकं तु जीवे तुलस्याभरणं वदन्ति ।
 सरक्तमानीलमयं दिनेश्वे चन्द्रे बहुत्वाभरणं बलाढ्ये ॥ ४८ ॥

Stoka 48. When Venus is in the 3rd bhava, the ear ornament will consist of a pearl; if it be Jupiter, the ear ornament will be a Tulasi, i. e. of the form of Tulasi leaf; if it be the Sun, the ornament will be a red stone set in a ground of blue; if it be the Moon possessed of abundant strength, there will be a multiplicity of ornaments.

NOTES.

The latter half of this stoka reads thus in आतकपारिभाष्ये.

मानोस्तु सम्पन्नयुते तृतीये सरक्तमानीलमयं हिमादौ ॥

सौम्ये श्यामं कुजधेत्रे विचित्राभरणं वदेत् ।

तत्पती स्त्रोचवर्गस्ये दिव्यमभरणं वदेत् ॥ ४९ ॥

Stoka 49. If Mercury occupy the 3rd bhava, the ear ornament will be dark-green; it will be variegated when the 3rd bhava is a sign owned by Mars. When the lord of the 3rd bhava in the last-mentioned case is in its own varga or exaltation, the ornament will be charming.

८१. आतकपारिभाष्ये

चन्द्रे बहुत्वाभरणं तु सौम्ये श्यामं भवेत्तत्क्षितिमुत्तुष्टे ।

विचित्रमाल्याभरणं तथैव पापक्षिते तद्व्यमाहुरार्याः ॥

मानस्ये तुरगिऽध्वानुजपतो सौम्यस्ये तद्यत्वे

दिव्यं वस्त्रमपूर्वमिति सहजे सौम्ये सुवस्त्रं लभेत् ।

वीर्याढ्यौ बहुवस्त्रभूषणकरी शुक्रानुजस्यानपौ

स्यातां धर्मकथारसश्रवणदौ जीवन्मुक्तेक्षितौ ॥ ५० ॥

Stoka 50. When the lord of the 3rd bhava occupying the 10th or the 4th (?) is in a benefic sign and

in conjunction with a benefic planet, the person born will get an article of attire incomparably beautiful. If a benefic planet be in the 3rd bhava, his wearing apparel will be of a superior kind. Venus and the lord of the 3rd bhava when possessed of abundant strength produce abundant clothing and decoration; when associated with or aspected by Mercury and Jupiter, they secure the advantages of listening to sweet discourses on religion and morality.

NOTES.

This as well as sloka 52 appear in ज्ञानकण्ठ.

धैर्यान्वितो विक्रमेद्ये सौम्यग्रहन्वांशके ।

शुभेक्षिते शुभयुते वैशेषिकसमन्विते ॥ ५१ ॥

Sloka 51. A person will be courageous if at his birth the lord of the 3rd bhava occupies an auspicious Navamsa or is either aspected by or in conjunction with a benefic planet, or is in a Vaiseshikamsa (वैशेषिकान्) (vide Supra. Adhyaya 1—Sl. 44).

वीर्याधिपे पापयुतेक्षिते वा दुःस्थानगे धैर्यविनाशमेति ।

केन्द्रत्रिकोणे शुभखेदयुक्ते शुभेक्षिते वा यदि धैर्यशाली ॥ ५२ ॥

Sloka 52. If the lord of the 3rd bhava occupy a (दुःस्थान) Dusthahana (6th, 8th or 12th) and be either aspected by or in conjunction with a malefic planet, the person born will be lacking in courage. But if the lord of that bhava occupying a Kendra or Trikona be either associated with or aspected by a benefic planet, the person concerned will be endowed with courage.

वीर्याधिपे भूमिसुतेन युक्ते पापवर्गगे धैर्यविनाशहेतुः ।

केन्द्रत्रिकोणे ससिते चलाख्ये वीर्याधिके योगगुणप्रकाशः ५३

Sloka 53. If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निशाकरं त्यक्त्वा रघ्रात्सोदरमे शुभे ।

शुभराश्यंशुगे जातः समेति सुखभोजनम् ॥ ५४ ॥

Sloka 54. When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsha, the person born will have palatable food at his command.

जीवन् राशिनपभागदृगणसंस्थे

वीर्याधिपे यदि सुराचितव्रीहिते वा ।

तत्केन्द्रकोणगृहमेवनिजे पलाढ्ये

जातस्तु कन्दफलमूलरसप्रियं खात् ॥ ५५ ॥

Sloka 55. If the lord of the 3rd bhava occupy a Rasi, Navamsha or Drekkana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिगः शुक्रः शोकरोगमयप्रदः ।

तत्रैव शुभकारी स्यात् पुनरो यदि भास्करात् ॥ ५६ ॥

Sloka 56. Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

NOTES.

Same as Adhyaya 8, SL 67.

शुरुशुकृते भुक्तौ नाथे सौम्ययुतेभिते ।

चलयच्छुभदृष्टे वा त्वन्नदाता भवेन्नरः ॥ ५७ ॥

Sloka 57. If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्ये स्तोत्रं गते भुक्तौ सौम्यग्रहनिरीक्षिते ।

नाथे वैशेषिकांशे वा सुखशक्तिप्रदो भवेत् ॥ ५८ ॥

Sloka 58. When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the aforesaid bhava has attained a वैशेषिकांश (Vaiseshikakamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थभावफलम् ॥

वदन्ति विद्याजननीमुखानि सुगन्धगोमन्धुमनोगुणानि ।

महीपयानक्षितिमन्दिराणि चतुर्थभावप्रमवाणि तद्विज्ञाः ॥ ५९ ॥

Sloka 59. The acquisition of learning, the welfare of the mother, happiness, sweet-smelling substances, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

f. जानकस

मुखं गृहं वन्धुपुत्रसुगन्धं यद्यं च वृद्धिर्हिषुकं निषिञ्ज ।

विद्या च केनित्प्रवदन्ति मातृस्थानं तथा वाहनमथ संज्ञम् ॥

Sloka 53. If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निशाकरं त्यक्त्वा लघात्सोदरमे शुभे ।

शुभराश्यंशमे जातः समेति सुखभोजनम् ॥ ५४ ॥

Sloka 54. When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsa, the person born will have palatable food at his command.

जीवस्य राशिनवभागद्वगणसंस्थे

वीर्याधिपे यदि सुरार्चितवीर्यिते वा ।

तत्केन्द्रकोणगृहगेश्यनिजे बलाद्ये

जातस्तु कन्दफलमूलरसप्रियः स्यात् ॥ ५५ ॥

Sloka 55. If the lord of the 3rd bhava occupy a Rasi, Navamsa or Drekkana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिगः शुक्रः शोकरोगमयप्रदः ।

तृतीयं शुभकारी स्यात् पुत्रो यदि आस्करात् ॥ ५६ ॥

Sloka 56. Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

NOTES.

Same as Adhyaya 8, Sl. 67.

गुरुशुक्रयुते भुक्ता नाथे सौम्ययुतेभिते ।

बलवच्छुभदष्टे वा त्वन्नदाता भवेन्नरः ॥ ५७ ॥

Sloka 57. If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्ये स्वोद्यं गते भुक्ता सौम्यग्रहनिरीक्षिते ।

नाथे वैशेषिकांशे वा सुखशुक्तिप्रदो भवेत् ॥ ५८ ॥

Sloka 58. When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the aforesaid bhava has attained a वैशेषिकांश (Vaiseshikamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थभावफलम् ॥

वदन्ति विद्याजननीसुखानि सुगन्धगोचन्द्रमनोगुणानि ।

महीपयानशिविमन्दिराणि चतुर्थभावप्रभवाणि तज्ज्ञाः ॥ ५९ ॥

Sloka 59. The acquisition of learning, the welfare of the mother, happiness, sweet-smelling substances, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

८. ज्ञानकरण

सुखं गृहं वन्द्यसुदुर्गन्धं सुगन्धं च वृद्धिर्हितुकं निधिष्य ।

विद्या च केचित्प्रवदन्ति मातृस्थानं तथा वाहनमत्र संज्ञम् ॥

विद्याराशौ निजपतियुते सौम्ययुक्तेक्षिते वा
जातो विद्याधिनयचतुरश्वन्द्रखनी बलिष्ठे ।

दुःस्थे पापयचरसाहिते पापदृष्टे तदीशे

विद्याहीनो भवति मनुजः पापराशिस्थिते वा ॥ ६० ॥

Sloka 60 When the Rasi representing the 4th bhava is occupied by its lord or is either aspected by or associated with a benefic planet, the person born will be amiable for his learning and humility. The same will be the case when Mercury is the strongest. If the lord of the 4th bhava occupy a दुःस्थान (Dusthahana) or be associated with or aspected by a malefic planet, the person concerned will be devoid of learning. The same will be the result when the lord of the 4th bhava is in a malefic Rasi.

NOTES.

This as well as the next two slokas are also in भागवतम्.

विद्यास्थानपञ्चमचन्द्रतनयाः पदत्रिव्ययायुःस्थिताः

विद्यायुद्धिविवेकहीनफलदा नीचारिणा वा यदि ।

स्वोच्चर्षगताक्षिकोणगृहणाः केन्द्रस्थिता वा यदि

श्रीविद्याधिनयादिभुक्तिनिपुणो राजाधिराजप्रियः ॥ ६१ ॥

Sloka 61. If the lord of the 4th bhava, Jupiter and Mercury be in the 6th, 3rd, 12th or the 8th place from the Lagna, or if they be in depression or inimical signs, the effect of the yoga will be to make the person born devoid of learning, intelligence and judgment. But if these planets be in their exaltation or स्वक्षेत्र (Swakshetra) or in a Trikona or Kendra position, the person born will be perfect in the combination of such advantages as fortune, learning and education, and will become a favourite of kings and emperors.

शुके बलिष्ठे यदि वा शशाङ्के सौम्येक्षिते शोभनभागशुके ।

चतुष्टये मातृपृष्ठे बलाढ्ये मातृधिराशुः सद्युदाहरन्ति ॥ ६२ ॥

Sloka 62. When Venus has most power or, when the Moon occupyin; the benefic portion of a sign in a Kendra is aspected by a benefic planet and the 4th bhava has ample strength, astrologers say the mother will have long life.

NOTES.

Regarding the longevity or otherwise of the mother, उत्तमराशर has the following sloka.

मातृस्थानेशचन्द्रौ स्वभानपुद्गदयोन्वतृजाधिरुदौ

रदौ शुक्तौ शुभैश्चेदथ यदि शुभयोर्मध्यमाणं प्रयातौ ।

यत्नैवं तस्य मातृर्भवति हि शतायुष्यमित्यर्द्धमायु-

र्मिधे पापग्रहाणामथ यदि मिलितौ पापभिः स्वल्पमायुः ॥

मातृस्थानाधिपे पृष्ठे व्यये वा बलवर्जिते ।

लमे पापे पापपृष्ठे मातृनाशं वदेद्बुधः ॥ ६३ ॥

Sloka 63. When the lord of the 4th bhava is in the 6th or the 12th and without strength, and when the Lagna is occupied by and aspected by a malefic planet, a shrewd astrologer may predict the loss of the mother.

NOTES.

The following sloka from ज्ञानरत्न regarding loss of mother will be of interest:

दुःस्थौ मातृपलप्रपौ सह निशानायेन राहुज्वरौ

क्षिप्तं मातृमृतिं वदन्ति बुनयो पापेक्षिते मातृम ।

दुःस्थे मातृपती त्रिपञ्चमगते पापे च तत्क्षेत्रगे

नीचे मन्दगर्तयवा क्षिप्तियुते चन्द्रे च नाशं वदेत् ॥

क्षीणे चन्द्रेऽष्टमे पृष्ठे व्यये वा पापसंयुते ।

पाताले पापसंयुक्ते मातृहर्तृनिर्न संशयः ॥ ६४ ॥

Sloka 64. When the waning Moon is associated with a malefic planet in the 8th, 6th, or the 12th bhava and when the 4th bhava is occupied by a malefic planet, there will be loss of the mother undoubtedly.

मातृस्थानगते मन्दे पापग्रहनिरीक्षिते ।

रन्ध्रनाथेऽरिनीचस्थे मातृनाशं विनिर्दिशेत् ॥ ६५ ॥

Sloka 65. When Saturn in the 4th bhava is aspected by a malefic planet and when the lord of the 8th bhava occupies depression or inimical house, the astrologer may predict the loss of the mother.

आवृष्टग्रहे पापे पातालेश्वरेऽरिनीचगे ।

चन्द्रे पापसमायुक्ते मातृरोगं विनिर्दिशेत् ॥ ६६ ॥

Sloka 66. When a malefic planet is in the 3rd or in the 5th bhava, and when the lord of the 4th is in depression or in an inimical sign, and when the Moon is associated with malefic planets, the astrologer may predict the mother's ailment.

पशुधरेण सहितः सुखराशिनाथो

धर्मस्थितो जनकमत्र विटं करोति ।

माग्याधिपेन सहितो यदि मातृनाथः

सौख्यस्थितो जनकमत्र विटं करोति ॥ ६७ ॥

Sloka 67. The lord of the 4th bhava occupying the 9th bhava in conjunction with the lord of the 6th has the effect of making the father a voluptuary. The lord of the 4th bhava occupying it in conjunction with the lord of the 9th produces the same effect upon the father.

पण्मातृर्पां पितृस्थाने पितृष्वभ्यभिचारदौ ।

मातृतावारिदेहेर्देहेत्यर्थः परजातकः ॥ ६८ ॥

Sloka 68. The lords of the 6th and the 4th bhavas in the 9th bhava produce profligacy in the father. If the lords of the 4th, 9th, 6th and the 1st bhavas be together in one bhava, the person born has been begotten in the mother by one other than her husband.

पापेक्षिते पापयुते शयाङ्गे दयाकरे वा यदि केन्द्रराशौ ।
कूरे मुखे वा यदि पापद्वे जातो नरः स्याद्यदि मातृगामी ॥३९॥

Sloka 69 If the Moon be associated with as well as aspected by a malefic planet or if the Sun occupy a Kendra position and if the 4th bhava be either malefic or aspected by a malefic planet, the person born will be guilty of incest with the mother.

चन्द्रे भुगौ वा केन्द्रस्थे पापद्वेऽप्यत्र द्वयोः ।
कूरे मुखे मातृगामी यदि वा गुरुदारभाह् ॥ ७० ॥

Sloka 70. When the 4th bhava is represented by a malefic Rasi and the Moon or Venus occupying a Kendra is aspected by a malefic planet, the person born will commit incest with the mother or become addicted to the wife of a venerable elder. The same effect is produced when the Moon and Venus happen to be in a malefic 4th bhava and are aspected by a malefic planet.

मुखस्थे सारपष्ठे चन्द्रे माताऽन्यमैधुनी ।
न्यमिचारप्रदो मातुः स राहुर्दिननायकः ॥ ७१ ॥

Sloka 71. If the Moon occupying the 4th bhava be in conjunction with Mars and the lord of the 6th bhava, the mother of the person born will have had intrigues with another. The Sun and Rahu in the 4th bhava will make the mother incontinent.

शीतशिखौ राहुकेतुभ्यां युक्ते नीचैर्न संगमः ।
 मन्दयुक्ते तु शूद्रेण वैश्येन बुधयोगतः ॥ ७२ ॥
 रविपुक्ते क्षत्रियेण मन्त्रिभ्यां द्विजसंगमः ।
 एवं चन्द्रः कुजारीशपुक्तस्तत्फलदो भवेत् ॥ ७३ ॥

Slokas 72-73. When the Moon, in the position described in sloka 71, is associated with (1) Rahu or Ketu, the mother intrigues with a low-born person; (2) if with Saturn, the intrigue is with a Sudra; (3) if with Mercury, it is with a Vaisya (4) if with the Sun, the paramour will be a Kshatriya; (5) if with Jupiter or Venus, the lover will be a Brahmin. The Moon associated with Mars and the lord of the 6th bhava in the way described will produce the effect specified in the several cases.

NOTES.

In this connection, compare the following from जातकरत्न.

सहोदरीसङ्गममाहुस्तथैव दारेऽथैव शुक्रयुक्ते पुत्रस्ये ।
 पापेक्षितं पापसमागमे वा कुराद्विषयध्वंससमन्वितेऽपि ॥
 लग्नेऽथैव राहुयुक्ते सपापे शनिश्चरेणापि दिवाकरेण ।
 मातान्धसत्का सुतराशिनोपसंयुक्तमाराक्षितौ तथैव ॥
 सुतेऽथैव लग्नगतं बलादथैव गुरिन्दुनौम्यास्तुमितेभ्य हृष्टे ।
 वैशेषिकांशे शुभहृष्टियोगे पतिवत्ता तस्य भवेत्सवित्री ॥
 तथाविधे शीतकरे सराहौ केतौ सवित्री यदि नीचप्रका ।
 मन्देन युक्ते सति नीचमत्ता वैश्येन सत्का शशिसूर्ययुक्ते ॥
 तत्प्राप्तिर्न क्षत्रियव्याप्तिपुक्तं नीचेन युक्ते द्विजपुत्रजन ॥
 शृगोः सुतेनापि तथाविधेन सकृत्फलं तादृशमत्र सत्यम् ॥

चन्द्रोऽनिष्टस्यानराः सानुजेऽथौ जातस्यान्यस्तन्यपानं करोति ।
 दुःस्थानस्यौ मातृपित्रर्धनापौ पित्रोर्मृत्युर्लभनाथे बलादथैव ॥ ७४ ॥

Sloka 74. The Moon occupying an unfavorable position in conjunction with the lord of the 3rd bhava forces the person born to suck the breast of a woman other than his mother. If the lords of the 4th and the 9th bhavas be in a दुःस्थान (Dusthhana) and the lord of the Lagna be strong, the yoga will lead to the death of the parents.

NOTES.

This as well as slokas 79, 80, 86, 88, 89 & 90 appear in बालकरण.

पितृकर्माधिपे दुःस्थे लग्ने च लसंयुते ।

पित्रोरनिष्टकारी स्यात् सीमन्तरहितोऽध्वा ॥ ७५ ॥

Sloka 75. When the lord of the 10th place from the पित्रभाज (Pithrubhava 9th) is in a दुःस्थान (Dusthhana) and the lord of the Lagna is possessed of strength, the person born is either to become the bane of his parents or has had no सीमन्तसंस्कार (Seemantha samskara).

मातृस्थानेश्वरपेशी तत्रिकोणगती यदि ।

उदीशाहमगो माता पित्रा सह मृता भवेत् ॥ ७६ ॥

Sloka 76. If the lords of the 4th bhava and the Lagna be in Trikona positions with respect to those two bhavas respectively, and if the lord of one of the Trikonas be in the Lagna, the mother of the person born will die along with the father.

मातृलग्नेश्वरपितृपाः केन्द्रकोणस्थिता यदि ।

उद्धान्तर्दशकाले जनन्यास्त्यजुष्टस्युदाः ॥ ७७ ॥

Sloka 77. If the lords of the 4th, the 1st and the 9th bhavas be in Kendra or Trikona positions, they will, during their dasa and antardasa periods, lead to the mother of the person born following the father in death.

रवीन्दू पितृमातृसौ यदि तावेनुमृत्सुदौ ।
तदीशेशितपुक्ते वा रभिसंबन्धिनस्तथा ॥ ७८ ॥

Sloka 78. The Sun and the Moon occupying respectively the 9th and the 4th bhavas will lead to the mother of the person concerned following the father in death. The same is the case when the bhava associated with the Sun has the presence in or the aspect on it of the lords of the 9th and the 4th bhavas.

ये मातृमात्रपतिफारकतत्तमेता-
स्तन्मातृराशिगतधीश्वरखेचरेन्द्राः ।
तेषामनिष्टकरखेटदशापहारे

जातस्य मातृमरणं प्रवृद्धन्ति सन्तः ॥ ७९ ॥

Sloka 79. Ascertain the lord as well as the कारक (Karaka) of the 4th bhava and the planets if any associated with them, as also the planets that occupy or aspect the मातृभावा (Mathrubhava). Again find out which of these planets is malefic. During the दशापहर (Dasapahora) period of this last mentioned planet will happen, say the astrologers, the demise of the mother of the person concerned.

मार्तण्डस्फुटतो विशोध्य शशिनं चन्द्रेपरान्यशके
अत्रि मातृगुणे च मातृमरणं तत्कोणयो वा नृणाम् ।
संशोध्यै यमकण्टको दिमकराद्रन्त्राधिपस्य स्फुटे
तद्वाद्यौ रविनन्दने मृतिमुपैत्यस्या तदशौ रवी ॥ ८० ॥

Sloka 80. Subtract the figures of the Moon from those of the Sun; find what Rasi the remainder represents. When Saturn and Jupiter pass through that Rasi and Navamsa or through the triangular positions corresponding thereto, the death of the mother may

take place. Again, find the remainder resulting from the subtraction of यमकण्टक (Yamakantaka) from the lord of the 8th bhava from the Moon. This remainder should indicate a certain Rasi and a Navamsa thereof. When Saturn passes through the Rasi and the Sun through the Navamsa in question, the mother may pass away.

गोपुराद्यंशके जीवे सुखस्थानगतेऽपि वा ।

घनायश्चिद्दिभावेऽपि खेतेषु च सुखी भवेत् ॥ ८१ ॥

Stoka 81. When Jupiter has attained a Vaiseshikamsa (*vide* Adhyaya 1 sl. 44) such as Gopura and others, or is in the 4th bhava, and when the other planets occupy the 2nd, the 11th and the 4th bhavas, the person born will be happy.

पुण्यद्विगुणे सौख्ये सौम्यमध्यगतेऽपि वा ।

ज्यिराश्वंशके वाऽपि पुण्यकर्पणतः सदा ॥ ८२ ॥

Stoka 82. When the 4th bhava has upon it the aspect of Mercury or is between two benefic planets or occupies a Navamsa owned by Jupiter, the person born will be ever engaged in holy works.

सुखस्थितः शोभनराशिर्गो यत्नी

विलसत्संपन्नगुणाधिको यदि ।

तज्जातिवर्गेण सुखं निरन्तरं

तदीयधातुश्रियमेति मानयः ॥ ८३ ॥

Stoka 83. If the planet in the 4th bhava be strong and occupies a benefic Rasi and if its strength be enhanced by an advantageous connection with the Lagna, then the person concerned will enjoy uninterrupted ease through the instrumentality of a people belonging to the class which the planet represents (*vide*

Adhyaya 1—sl. 23) and will possess a wealth of the metal appertaining to the same planet (*vide* Adhyaya 1, sl. 24).

चतुर्थगो नीचसप्तयातस्त्वनिष्टभावाधिपतिर्विलप्रात् ।

लभेशशत्रुर्यदि तत्प्रकोपात् शरीरसीरूयादिविनाशमाहुः ॥ ८४ ॥

Sloka 84. If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थभावस्थितदर्शिकारका धलान्विता यद्यतिसीरूपहेतुकाः ।

अनिष्टदा नीचसप्तममृदगाः सुखं शुभेनासुखमन्यत्वेचरैः ॥ ८५ ॥

Sloka 85. If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थमे भाग्यपतौ सशुके चलाधिके स्वाधिरकालमोगी ।

शुभान्विते रन्ध्ररिषुव्ययस्ये जावोऽल्पकालं सप्तपेति सौख्यम् ॥

Sloka 86. If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

सुखचिन्ता गृहेज्याभ्यां मानृचिन्ता सुखेन्दुतः ।

सुगन्धं गृहशुक्राभ्यां यस्त्रवाहनभूषणम् ॥ ८७ ॥

Sloka 87. Every calculation, firstly, in respect to one's ease and comfort should be with reference to the 4th house and Jupiter; 2ndly, every thing concerning the mother should be thought of from the 4th bhava and the Moon; 3rdly, all fragrance as well as cloth, vehicle and ornaments should be guessed in reference to the 4th bhava and Venus.

८७. सर्वार्थविज्ञानमपि

सुवर्णवस्त्राभरणादियानं शुक्राद्देवतसुखराशितो वा ॥

सुखेश्वरे शोभनराशियुक्ते शुक्रेण दृष्टे सति संयुते वा ।

अरातिनीचग्रहदृष्टिहीने सुगन्धमाल्यादिसुखं समेति ॥ ८८ ॥

Sloka 88. If the lord of the 4th bhava occupying a benefic sign be either aspected by or in conjunction with Venus, and at the same time free from the aspect of an inimical or depressed planet, the person born will enjoy the pleasure due to unguents, odoriferous flowers and similar appliances.

वीर्यान्विते शीतकरे सुवस्त्रं सादिच्यजे जीर्णवरं समेति ।

कौशेयकं जीवयुते च रत्नचित्रं सशुके सशनौ तु कृष्णम् ॥ ८९ ॥

Sloka 89. When the Moon is strong, the person born will have good clothes to wear; if the Moon be associated with Rahu or Ketu, his clothing will be tattered; if associated with Jupiter, the apparel will be of silk; if with Venus, it will be variegated with jewels; and if with Saturn, it will be of a dark colour.

शुकेन्दुवर्गसहिते सुखराशिनाये

शुक्रेण शीतरुचिना सहितेक्षिते वा ।

Adhyaya 1-sl. 20) and will possess a wealth of the metal appertaining to the same planet (*vide* Adhyaya 1, sl. 24).

चतुर्थगो नीचसप्तयातस्त्वनिष्टमावाधिपतिर्विलभात् ।

लभेद्यद्यत्र्यदि तत्प्रकोपात् शरीरसौख्यादिविनाशमाहुः ॥ ८४ ॥

Sloka 84. If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थभावरितदक्षिणारका बलान्विता यद्यतिसौख्यहेतुकाः ।

अनिष्टदा नीचसप्तमृदगाः सुखं शुभेनासुखमन्यसेवैरः ॥ ८५ ॥

Sloka 85. If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थमे माम्यपती सशुके बलाधिके स्वाधिरकालमोरी ।

शुभान्विते रन्धरिपुण्ययस्ये जातोऽल्पकालं समुपैति सौख्यम् ॥

Sloka 86. If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

मन्धुक्षेपी भवेन्नित्यं पापाक्रान्ते रसातले ।

नीचास्तखेटसंयुक्ते शुभरहयोगवर्जिते ॥ ९३ ॥

Sloka 93. When the 4th bhava is occupied by a malefic, depressed or eclipsed planet and is void of any aspect or conjunction of a benefic planet, the person born will have antipathy to his relations.

श्रु. जलतरण

पापान्विते पापसंगे च मन्धौ नीचान्विते पाप सन्धुनाथे ।

पापग्रहेर्वीक्षणयोगतश्च विद्वेषकृद्भूममहादियोगान् ॥

सपापे रन्ध्रपे सौख्ये कपटी पापसंयुते ।

स्योचमित्रस्ववर्गस्थे निष्कापट्यं शुभेक्षिते ॥ ९४ ॥

Sloka 94. If the lord of the 8th bhava be associated with a malefic planet and the 4th bhava be occupied by an inauspicious planet, the person born will be deceitful; but if the lord of the 8th bhava be in exaltation, in a friendly house, or in its own or a friendly varga and the 4th bhava be aspected by a benefic planet, the person concerned will be candid.

विशुद्धहृदयः शान्तो हृदयेऽथ बलान्विते ।

गोपुराद्यंशके वाऽपि मृदुंशदिसमन्विते ॥ ९५ ॥

Sloka 95. A person will be pure-minded and calm when the lord of the 4th bhava is strong, or has attained Gopura and other Vaiseshikamsas, or is in मृदु (Mridu) and other benefic Shashtyamasas.

वाहनेऽथ बलयुते यामराशौ बलान्विते ।

शुभग्रहेण संस्पृष्टे वाहनादिफलं वदेद् ॥ ९६ ॥

Sloka 96. When the 4th bhava and its lord possess strength and are aspected by a benefic planet, the

नीचारिणापगमनादनदृष्टियुक्ते

पश्चादिविचित्रमखिलं लभते मनुष्यः ॥ ९० ॥

Sloka 90. If the lord of the 4th bhava be associated with the Varga of Venus or the Moon, or if it be aspected by or in conjunction with either of the above two planets, and if it be at the same time free from the aspect of a depressed or inimical planet, the person concerned acquires cattle and every other property.

बन्धुस्थानेश्वरे सौम्ये सौम्यग्रहनिरीक्षिते ।

कारके बलसंपूर्णे बन्धुपूज्यो भवेन्नरः ॥ ९१ ॥

Sloka 91. When the lord of the 4th bhava being an auspicious planet is aspected by another auspicious planet, and when the Karaka of that bhava is in full strength, the person born will be esteemed by his kinsmen.

NOTES.

९१. परावर

बन्धुस्थानेश्वरं सौम्ये शुभग्रहनिरीक्षिते ।

शशिने लग्नसंयुक्ते बन्धुपूज्यो भवेन्नरः ॥

For the same effect, the following Yoga is given in आत्मकथा.

लग्नेश्वरं लग्नगते सन्धुनायेन युक्ते परमोद्योगे ।

केन्द्रस्थिते शोभनदृष्टियुक्ते निरीक्षिते वापि स बन्धुपूज्यः ॥

बन्धुपूज्यो सन्धुनायेन केन्द्रकोणायसंयुक्ते ।

वैशेषिकांशसंयुक्ते पापदृष्ट्योगवर्जिते ॥ ९२ ॥

Sloka 92. A person will befriend his relatives when the lord of the 4th bhava occupies a Kendra or Kona position or the 11th bhava and has attained a Vaiseshikamasa and is free from the aspect of, or association with, a malefic planet.

NOTES.

This sloka is found in जलकरक.

आन्दोलिकामरणदौ सितपूर्णचन्द्रौ
केन्द्रत्रिकोणगृहगौ बलिनौ भवेताम् ।
रक्ताम्बरामरणदः सुरपूजितर्क्षे
चन्द्रे सुरेन्द्रसचिवेक्षितसंगुते वा ॥ १०१ ॥

Sloka 101. Venus and the full Moon having strength and occupying a Kendra or a Trikona position, will give to the person born under their influence the honor of being conveyed in a palanquin. When the Moon occupying a Rasi belonging to Jupiter is either aspected by or in conjunction with Jupiter will lead to the acquisition of a red apparel or jewel.

आन्दोलिकांतुरमलिनमुपैति जातः
शुक्रेन्दुयानपतयस्तनुनाथपुक्ताः ।
एकत्र देवगुरुयानपचन्द्रशुक्राः
केन्द्रत्रिकोणगृहाश्चतुरन्तयानम् ॥ १०२ ॥

Sloka 102. A person will get a palanquin or a horse to convey him when Venus, the Moon and the lord of the 4th bhava are associated with the lord of the first. If Jupiter, the lord of the 4th bhava, the Moon and Venus be all together in a Kendra or a Kona position, the person concerned will get a vehicle bordered on all sides.

NOTES.

See sloka 118 *infra*. With this as well as the previous sloka compare the following :—

उत्तरपाराशर

चतुर्थपञ्चशुभमभिलिखी शुभेनेक्षितौ
परस्परसुदृढौ सम्पन्नौ च मावस्थितौ ।

astrologer may declare the person born will possess vehicles or similar conveniences.

वाहनेशे वाहनस्थे सेन्दुजे शुभवीक्षिते ।

शुभखेचरराश्यंशे वाहनादिफलं वदेत् ॥ ९७ ॥

Sloka 97. When the 4th bhava occupied by its lord in a benefic Navamsa in conjunction with Mercury is aspected by a benefic planet, the astrologer may predict the acquisition of vehicles and other such conveniences on the part of the person born

चन्द्रो विलग्नसंबन्धी वाहनेशसमन्वितः ।

चुरङ्गवाहनं तस्य वदन्ति मुनिपुङ्गवाः ॥ ९८ ॥

Sloka 98. When the Moon is in the Lagna in conjunction with the lord of the 4th bhava, the person born, say the sages, will have a horse to convey him.

द्वितीये वा चतुर्थे वा चन्द्रे शोभनराशिगे ।

शुभखेचरसंप्रुक्ते समुपैत्यश्ववाहनम् ॥ ९९ ॥

Sloka 99. When the Moon, in conjunction with a benefic planet, occupies the 2nd or the 4th bhava, identical with a benefic Rasi, the person born will have a horse conveyance.

सेन्दौ चतुर्थाधिपौ विलग्नो लग्नेश्वरेणापि युतेऽश्वलामः ।

शुक्लेण युक्ते यदि वाहनेशे देहान्विते वारणवाहनं स्यात् ॥ १०० ॥

Sloka 100. When the lord of the 4th bhava occupies the Lagna in conjunction with its (Lagna's) lord and the Moon, the person born will have a horse; but if the lord of the 4th bhava occupies the Lagna in conjunction with Venus, the person concerned will have an elephant to ride on.

यान्नेशे लामराशिस्थे सुखे वा लामने कुजे ।

अथवा भौमराशिस्थे राज्यप्राप्तिर्न संशयः ॥ १०५ ॥

Sloka 105. When the lord of the 4th bhava is in the 11th or the 4th, and when Mars is in स्वक्षेत्र (Swakshetra) or in the 11th bhava, the yoga will undoubtedly lead to the acquisition of a kingdom

of. सनोर्ध्वेभिरात्मनि

क्षेत्रेश्वरे लामगते नलाद्वये चन्द्रौ भवे वा क्षितिसुखमुक्ते ।

भूखडराशौ यदि वा सुखेने रात्र्यार्धेऽथवाभरणादियानम् ॥

समाहाहनराशिसप्तदशपक्षद्विषयः प्रथमः

खोचस्वर्गसुदृढेषु बलिनः केन्द्रत्रिकोणायगाः ।

दार्पायुःशयनासनाम्बरगुह्येवाणि सन्मन्दिदं

बन्धुहोदमनोहवाहनयशःसौख्यानि कुर्वन्ति ते ॥ १०६ ॥

Sloka 106. If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with their exaltation, their own or friendly signs, and if they be also possessed of strength, they secure to the person concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

खोचराशिसप्तधात्रिः केन्द्रकोणतमन्वितः ।

विद्यावाहनसंपत्तिं करोति विपुलं धनम् ॥ १०७ ॥

Sloka 107 Mercury in exaltation or in Swakshetra (स्वक्षेत्र) identical with a Kendra or a Trikona place from the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

सुखाच्चतुरमन्दिरं द्विचतुरङ्गमान्दोलिका

भवत्यशुममिधिते तदधिके फले पूर्वम् ॥

लग्नावाहेशवमैशसम्बन्धे चाश्ववाहनम् ।

शुक्लेणान्दोलिकापातिर्गुण्या मनवाहनम् ॥

केन्द्रायस्त्रविलग्नकोणसहनस्यौ काव्यवाहेश्वरौ

देवेद्वेन्दुविलग्ननायसहितावन्योन्यभाषाशितौ ।

अन्योन्यं प्रतिपादयच्छट्कगतौ सुस्थानगौ स्वगृहं

पश्यन्तौ यदि दीनवंशनन्तिकोपि स्थावचतुर्वाहनः ॥

पादनेत्रे गुरुशुक्ले चतुरन्ताख्यवाहनम् ।

यानेत्रे सङ्गमे नाने चामरछत्रसंयुतः ॥ १०२ ॥

Sloka 103. When the lord of the 4th bhava is associated with Jupiter, the person born will have a vehicle bordered on all the four sides. When the lord of the 4th bhava occupies the 10th place in conjunction with a benefic planet, the person born will have the appendages of a chowrie and an umbrella.

सुखेश्वरे केन्द्रगते तदीये लग्नस्थिते वाहनयोगवन्तः ।

कर्मेश्वरे लग्नगते तदीये कर्मस्थिते भूषणयानवन्तः ॥ १०४ ॥

Sloka 104. When the lord of the 4th bhava occupies a Kendra the lord of which is in the Lagna, the persons born will have facilities for keeping a conveyance. When the lord of the 10th bhava is in the 11th, and the lord of this again in the 10th, the person born under the yoga will have ornaments and vehicles.

NOTES.

The 3rd pada of this Sloka in सर्वविज्ञानमणि reads differently as follows :—

कर्मेश्वरे लग्नगते तदीये ॥

यानेशे लाभराशिस्थे मुखे वा लाभगे कुत्रे ।

अथवा भौमराशिस्थे राज्यप्राप्तिर्न संशयः ॥ १०५ ॥

Sloka 105. When the lord of the 4th bhava is in the 11th or the 4th, and when Mars is in स्वक्षेत्र (Swakshetra) or in the 11th bhava, the yoga will undoubtedly lead to the acquisition of a kingdom

अ. सर्वविघ्नतामणि

क्षेत्रेश्वरे लाभगते पलाढ्ये बन्धौ भवं वा क्षितिसमुत्पत्ते ।

भूसुन्दरासौ यदि वा मुखेशे राज्यार्णसौहार्दाभरणादिवानम् ॥

लभाद्वाहनराशिगतदधिपस्त्वधिकथं त्रयः

स्वोच्चसर्धसुहृद्वेषु बलिनः केन्द्रत्रिकोणायगाः ।

दार्ढ्यापुःशपनासनाम्पर्यहृद्वेषाणि सन्मान्दिदं

बन्धुलेहमनोऽज्ञादनयशःसीलयानि कुर्वन्ति ते ॥ १०६ ॥

Sloka 106. If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with their exaltation, their own or friendly signs, and if they be also possessed of strength, they secure to the person concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

स्वोच्चराशिगतशान्द्रिः केन्द्रकोणसमन्वितः ।

विद्यावाहनसंपत्तिं करोति विपुलं धनम् ॥ १०७ ॥

Sloka 107 Mercury in exaltation or in Swakshetra (स्वक्षेत्र) identical with a Kendra or a Trikona place from the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

NOTES.

For the same effect see the following from उत्तरपाशशर.

विद्यास्वानाभिनायामृतकिरणसुतौ दुष्टभावन्विहाय
स्वोचान्योन्याधिमिवस्थितिनिर्लग्नौ वीक्षितौ चेच्छुभैर्वा ।
हृदौ युक्तौ क्रमेणामरगुरुभृगुचन्द्रेतरेर्भूरिवियः
शुराध्यायी क्लीन्द्रप्रभवति नितरां मान्त्रिकः कौशली च ॥

लभेशात्सुखनाथवद्भवनगौ भान्येशभाग्यस्थितौ
चत्वारः शुभवर्गगाः सुबलिनस्ते लग्नसंबन्धिनः ।
अन्योन्याश्रितवर्षाक्षिता यदि महीपालधिरागुः सुखी
तेजस्वी चतुरन्तपानविपुलश्रीराजचिह्नाङ्कितः ॥ १०८ ॥

Sloka 108. If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

प्रदास्यः स्वान्तलाधिपतयेद्विचित्ररत्नाभरणादिसौख्यम् ।
खेटद्वये वीर्यपुते विलभे तदीयपाके सद्यपैति सौख्यम् ॥१०९॥

Sloka 109. If 3 of the four planets (mentioned in the above sloka) have superior positional strength (स्वान्तबल-Sthananabala) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed of strength in the Lagna, the person born will be happy in their respective dasa periods.

उक्तस्वानप्रमेष्येको बली वाहनराशिः ।

लभलभेशसम्बन्धी वदशा वाहनप्रदा ॥ ११० ॥

Sloka 110. If the lord of the 4th house occupy singly and in strength one of the three positions mentioned in sloka 108, *supra* (i.e. 1st, 4th and 9th bhavas) and be associated with the Lagna or its lord, the dasa period of the planet in question will lead to the acquisition of vehicles.

चतुर्थधर्मायधनाधिनाथा विलससम्बन्धवलाधिकायेत् ।

तदीयपाके समुपैति राज्यं क्रमेण भाग्यं घनलाभमर्थम् ॥ १११ ॥

Sloka 111. If the lords of the 4th, 9th, 11th and the 2nd bhavas be related to the Lagna in some way and have strength, they will, in their several dasa periods, respectively lead to the acquisition of a kingdom, good fortune, accession of wealth and property.

ते चत्वारोऽधिकबलवृत्ता देहसम्बन्धिनधे-

देतत्सर्वं भवति विपुलं दुर्बला दुःखदाः स्युः ।

मिश्रं मिथैस्तनुपरिपक्वः कारको भावनायो

भावाक्रान्तो विगतबलिनधेदतिहेशदास्ते ॥ ११२ ॥

Sloka 112. If the four planets (mentioned in the previous sloka) have superior strength and be connected with the Lagna in some way, all this will take place on a large scale; if they be all weak, they will produce misery. The effect will be mixed if their strength be of a mixed character. If the Karaka of the bhava concerned, its lord and the planet occupying it be inimical to the lord of the Lagna and be weak, they will prove exceedingly troublesome.

NOTES.

For the same effect see the following from उत्तरपाराशर.

विद्यास्थानाधिनायामृतकिरणसुतौ दुष्टभावनिहाय
 स्तोत्रान्योन्याधिमित्रस्तिनिलयगती वीक्षितौ चेच्छुभैर्वा ।
 ह्यौ युक्तौ क्रमेणामरगुरुभृगुनन्द्रेतैर्भूरिविवः
 शूराध्यायी कवीन्द्रप्रभाति नितरां भान्त्रिकः कौशली च ॥

लभेशात्सुखनायतद्रवणगौ भाग्येशभाग्यस्थितौ
 चत्वारः शुभवर्गगाः सुवलिनस्ते लग्नसंवन्धिनः ।
 अन्योन्याधितयोक्षिता यदि महीपालधिराष्टः सुखी
 वैजस्नी चतुरन्तयानविपुलभ्रीराजचिह्नाद्विवः ॥ १०८ ॥

Sloka 108. If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated; with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

ग्रहाक्षयः स्थानबलाधिकाद्येद्विचित्ररत्नाभरणादिसौख्यम् ।
 खेटद्वये वीर्ययुते विलम्बे तदीयपाके समुपैति सौख्यम् ॥१०९॥.

Sloka 109. If 3 of the four planets (mentioned in the above sloka) have superior positional strength (स्थानबल-*Sethanabala*) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed, of strength in the Lagna, the person born will be happy in their respective dasa periods.

If the planets referred to above occupying a दुःस्थान (Dus-thana) be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion; if they be in their own house and possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.

चन्द्रकर्मगृहाधीशौ लाभस्थानगतेष्वपि ।

यत्नन्तौ यदि स्थातां सर्वभाग्यफलप्रदौ ॥ ११६ ॥

Sloka 116. If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लाभस्थौ सुखभाग्येशौ पश्यन्तौ वा सुखस्थलम् ।

वाहनी सर्वभाग्याख्यो राजप्रीतिकरो भवेत् ॥ ११७ ॥

Sloka 117. If the lords of the 4th and the 9th bhavas be in the 11th bhava or aspect the 4th, the person born will have many vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मवाहनराशीशौ लग्नसंजन्धिनी यदि ।

जीवदृष्टियुतौ तस्य राजवश्यादिभूषणम् ॥ ११८ ॥

Sloka 118. If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

See sloka 102 first half *supra*.

शुभवाहनराशीशौ शुभस्वचरसंयुतौ ।

बहुसेनाधिपः श्रीमान् बलिनी यदि जायते ॥ ११९ ॥

वाहनेशेऽरिनीचक्षे दुःखे धर्माधिपेक्षिते ।

सुदुर्वाहनसंप्राप्तिश्चलवाहनवापि वा ॥ ११३ ॥

Sloka 113. When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुःस्थान (Dusthāna) and is aspected by the lord of the 9th bhava, there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.

cf. सर्वार्थचिन्तामणि

दुःस्थं विधूते यदि वाहनेशे चाम्येधरेणापि समीक्षिते वा ।

दुर्वाहनी चंचलवाहनी वा लोभाधिपेतापि समीक्षिते वा ॥

धर्मकर्मविलग्रस्यास्तृक्षोपगेशुभग्रहाः ।

लभाधिपेन सैष्ट्या यानान्ते दुःखमाप्नुयात् ॥ ११४ ॥

Sloka 114. If the planets in the 9th, 10th and the 1st bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.

cf. सर्वार्थचिन्तामणि

कर्मभाग्यविज्ञानेषु ह्येषे सौम्यग्रहाः स्थिताः ।

दृष्टेषु वा स्वपेन यानान्ते दुःखमाप्नुयात् ॥

जीवे वा सुख्ये शुभग्रहयुते लभाक्षयः स्यान्मगे

सौम्यैर्ज्ञे नरवाहनं चिरतरं राजप्रतापान्वितम् ।

दुःखे पापयुतेऽस्त्रनीचरिपुगे यानादिमाग्यं न हि

स्वर्गे सर्वबलाधिके चिरतुल्यं चान्दोलिकारोहणम् ॥ ११५ ॥

Sloka 115. If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

If the planets referred to above occupying a *Dus-thana* be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion; if they be in their own house and possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.*

बन्धुकर्मगृहाधीशौ लाभस्नानगतेष्वकी ।

बलवन्तौ यदि स्यातां सर्वभाग्यफलप्रदी ॥ ११६ ॥

Sloka 116. If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लाभस्यै सुखभाग्येशौ पश्यन्तौ वा सुखस्थलम् ।

बाह्वनी सर्वभाग्याढ्यो राजप्रीतिकरो भवेत् ॥ ११७ ॥

Sloka 117. If the lords of the 4th and the 9th bhavas be in the 11th bhava or aspect the 4th, the person born will have many vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मबाह्वनराशीशौ लभसंवन्धिनौ यदि ।

जीवदृष्टियुतौ तस्य राजवश्यादिभूषणम् ॥ ११८ ॥

Sloka 118. If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

* See sloka 102, first half *supra*.

शुभबाह्वनराशीशौ शुभस्नेहरसंपुतौ ।

चहुसेनाधिपः श्रीमान् बलिनी यदि जायते ॥ ११९ ॥

वाहनेशेऽरिनीचस्ये दुःस्थे धर्माधिपेक्षिते ।

सुदुर्वाहनसंश्राप्तिथलवाहनतापि वा ॥ ११३ ॥

Sloka 113. When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुःस्थान (Dusthāna) and is aspected by the lord of the 9th bhava; there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.

cf. सप्तम्येतिन्तामणिं
दुःस्थे विमूढे यदि वाहनेशे भग्येश्वरेणापि समीक्षिते वा ।

दुर्वाहनी चथलवाहनी वा लामाधिपेनापि समीक्षिते वा ॥

धर्मकर्मयिलप्रस्थास्तुङ्गोपगञ्जुभंगदाः ।

लमाधिपेन संदष्टा यानान्ते दुःखनामुयात् ॥ ११४ ॥

Sloka 114. If the planets in the 9th, 10th and the 1st bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.

cf. सप्तम्येतिन्तामणिं

कर्मभाग्यविलम्बेण स्योचे सौम्यग्रहाः स्थिताः ।

दृष्टेषु वा लग्नेन यानान्ते दुःखनामुयात् ॥

जीवे वा मुखपे शुभग्रहपुते लमाक्षयः स्थानने

सौम्येक्षे नरपाहनं चिरवरं राजप्रवापान्वितम् ।

दुःस्थे पापपुतेऽस्तनीचरिपुगे यानादिसाग्यं न हि

स्वर्क्षे सर्वयलाधिके चिरसुखं चान्दोलिकारोहणम् ॥ ११५ ॥

Sloka 115. If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

सशुक्रजीवो गेहेशो भाग्यस्यो भाग्यपे सुखे ।
केन्द्रत्रिकोणयोर्वाधिपे बहुवाहनदेशभाक् ॥ १२३ ॥

Sloka 123. If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will possess many vehicles and lands.

लग्नकेन्द्रस्थिते सौम्ये धर्मे तुल्यग्रहाधिपे ।
धनेशे केन्द्रभाषसे योगः सिंहासनप्रदः ॥ १२४ ॥

Sloka 124. If a benefic planet be in the Lagna-Kendra, i.e. Lagna itself, and the 9th bhava be occupied by a planet in exaltation and when the lord of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

॥ राहुकेन्द्र

सौम्ये विरग्रे बन्धपूर्णगुणे धर्माश्रिते शोभनलेखरेन्द्रे ।
स्वोच्चस्थिते वित्तप्रीति केन्द्रे सिंहासनप्राप्तिमुदाहरन्ति ॥

भाग्ये शुभेक्षिते केन्द्रे शुभेः सह घनाधिपे ।
उच्चग्रहे द्वितीयस्ये जन्म सिंहासनप्रदम् ॥ १२५ ॥

Sloka 125. When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a Kendra, and a planet in exaltation is in the 2nd bhava, the birth in such a yoga is likely to lead to a throne.

॥ जलकेन्द्र

सौम्येक्षिते धर्मगृहे तु केन्द्रे सवित्तपे शोभनलेखरेन्द्रे ।
उच्चस्थितो वित्तगृहस्थितश्चेत्सिंहासनप्राप्तिमुदाहरन्ति ॥

लग्नवाहनभाग्येशाः कर्मस्थाः कर्मपत्तनी ।
लग्नं पश्यति वा खेटः सिंहासनफलप्रदः ॥ १२६ ॥

Sloka 119. If the lords of the 9th and the 4th bhavas be strong and associated with benefic planets, the person born will be opulent and in command of a numerous army.

ॐ वातकरज

सौख्याधिपे शोभनखेचरेण भाग्येश्वरेणापि युतेऽथवा स्यात् ।

सेनाबहुत्वं समुपैति जातो बहुस्वदेशाभरणार्थवानम् ॥

भाग्यसिधे वाहनराशिनार्थे सशुक्रजीवे शुभखेटराशौ ।

भाग्याधिपे कोणचतुष्टये वा बहुप्रदेशाभरणार्थवानम् ॥ १२० ॥

Sloka 120. If the lord of the 4th bhava be in the 9th, identical with a sign owned by a benefic planet, and in conjunction with Jupiter and Venus, and if the lord of the 9th bhava be in a Kona or a Kendra position, the person born will have ornaments, wealth and vehicles collected from many countries.

कामारिपानसहजतपोलघ्वयैश्वराः ।

सुताधिपेन संयुक्तास्त्वसंख्याकरदेशमाह ॥ १२१ ॥

Sloka 121. If the lords of the 7th, 6th, 4th 3rd, 9th, 1st and the 12th bhavas be in conjunction with the lord of the 5th bhava, the person born will possess lands teeming with numberless mines.

सुखाधिपो देवगुरुः सितो वा बली विलग्राज्वमोपधातः ।

त्रिकोणकेन्द्रोपगतः शुभेशः समेति जातो बहुवाहनानि ॥ १२२ ॥

Sloka 122. If the lord of the 4th bhava being Jupiter or Venus occupy the 9th bhava from the Lagna in great strength, and if the lord of the 9th bhava be in a Kendra or Trikona position, the person born will get many vehicles.

सशुक्रजीवो गेहेष्वो माग्यस्यो माग्यपे सुखे ।

केन्द्रत्रिकोणयोर्वाऽपि बहुवाहनदेशभाक् ॥ १२३ ॥

Sloka 123. If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will possess many vehicles and lands.

रुप्रकेन्द्रस्थिते सौम्ये धर्मे तुल्यप्रदायिते ।

घनेशे केन्द्रभावस्थे योगः सिंहासनप्रदः ॥ १२४ ॥

Sloka 124. If a benefic planet be in the Lagna-Kendra, i.e. Lagna itself, and the 9th bhava be occupied by a planet in exaltation and when the lord of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

७. वातकर्म

सौम्ये विलम्बे बहुपूर्णयुक्ते धर्माश्रिते शोभनलेखेन्द्रे ।

स्वोच्चस्थिते पितृपती च केन्द्रे सिंहासनप्राप्तिप्राप्ति ॥

भाग्ये शुभेक्षिते केन्द्रे शुभैः सह धनाधिक्ये ।

उन्नम्रहे द्वितीयस्थे जन्म सिंहासनप्रदम् ॥ १२५ ॥

Sloka 125. When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a Kendra, and a planet in exaltation is in the 2nd bhava, the birth in such a yoga is likely to lead to a throne.

८. वातकर्म

सौम्येक्षिते धर्मगृहे तु केन्द्रे सवितपे शोभनलेखेन्द्रे ।

उन्नम्रस्थिते पितृपती च केन्द्रे सिंहासनप्राप्तिप्राप्ति ॥

लग्नावहनभाग्येशः कर्मणाः कर्मपस्तनी ।

लग्नं पश्यति वा खेटः सिंहासनफलप्रदः ॥ १२६ ॥

Sloka 126. If the lords of the 1st, 4th and the 9th bhavas be in the 10th, and the lord of the latter occupy or aspect the Lagna, the effect of the yoga will be a throne.

८१. लक्षणम्

मार्गेश्वरेश्वरेशचतुर्गणायाः कर्मस्मिता नीचमौल्यदिहीनाः ।

कर्मक्षेत्रेणापि युते विद्यन्ते सिंहासनप्राप्तिकृदाहरन्ति ॥

कर्मलक्षणस्वामीनाः कर्मस्वानगता यदि ।

कर्मपो लक्षणसंयन्धी सिंहासनपतिर्भवेत् ॥ १२७ ॥

Sloka 127. If the lords of the 10th, 1st and the 4th bhavas occupy the 10th bhava and the lord of the last mentioned be some way connected with the Lagna, the person born in the yoga will become the master of a throne.

NOTES.

Some books read, "शुभाभीताः" in place of "मृताभीताः".

शुक्रशुक्रशुभाभीताः केन्द्रकोणादना यदि ।

अनेकयानसम्पत्तो मण्डलाधिपतिर्भवेत् ॥ १२८ ॥

Sloka 128. If Jupiter, Venus and the lord of the 9th bhava be in a Kendra or Kona position, or in the 11th bhava, the person born will have an abundance of vehicles and become a monarch.

यानेशकर्मोपगती बलिष्ठौ धर्मदृष्टौ यदि चयतौ वा ।

परस्परस्नेहसमागती वा सिंहासनप्राप्तिकरी भवेताम् ॥ १२९ ॥

Sloka 129. If the lord of the 4th bhava and the planet occupying the 10th possess most strength and be aspected by or in conjunction with the lord of the 9th bhava, or if they be each in the other's house, they will pave the way to the attainment of a throne.

तद्वशान्तर्दशाकाले तद्राशिपदशाममे ।

तदीयशक्तिसंप्राप्ते सिंहासनपतिर्भवेत् ॥ १३० ॥

Sloka 130. The person referred to in the preceding sloka will become the occupant of a throne when, in the main dasa (दशा) of the lord of the 4th bhava, its own antardasa (अन्तर्दशा) sets in, and when during the progress of this antardasa, the vidasa (विदशा) and within it the upadasa (उपदशा) of the lord of the 10th bhava is reached.

शुभोदयेऽथ सुखराशिपती सुखाधिपः लग्नगतः शुभर्षे ।

अतीव सौख्यं समुपैति नित्यं सपत्नयातो यदि शुभभाग्यम् १३१

Sloka 131. If the lords of the 9th and the 1st bhavas occupy the 4th and the lord of the latter be in the Lagna identical with a benefic Rasi, the person born will always enjoy happiness. But if the lord of the 4th bhava happen to be in the 6th and the other conditions obtain as in the above yoga, he will be overtaken by misfortune—a fate that usually befalls an enemy or a hostile person.

सपत्नयावाधिपती तपःस्थे शुभैरदृष्टे यत्नसंयुते वा ।

स्वकीयभाग्यादिकमल्पकार्लं ददाति यत्रौ सुखनायदाये ॥ १३२ ॥

Sloka 132. If the lord of the 6th bhava be in the 9th or aspected by benefic planets or possessed of much strength, the person born under the yoga will have to surrender, for some time, during the dasa period of the lord of the 4th bhava, his whole fortune to his enemy.

सुखाधिपे शोभनस्तेऽयुक्ते तदीयशक्तिसंप्राप्तिर्न तत् ।

पापान्विते तस्य दशावसाने पुनः स्वभाग्यं समुपैति सर्वम् ॥ १३३ ॥

Sloka 133. If, under the conditions set forth in

the previous sloka, a benefic planet be in conjunction with the lord of the 4th bhava, the whole fortune of the person concerned will be with the enemy during the whole of the dasa period of the latter planet. But if the planetary conjunction be malefic, the fortune will return to its former owner at the concluding portion of the dasa of the lord of the 4th bhava.

क्षेत्रस्याने शुभक्षेत्रे वदीक्षे शुभसंयुते ।

तरकारके तथा ग्रामे बहुक्षेत्रधनान्वितः ॥ १३४ ॥

Sloka 134. If the 4th bhava be a benefic Rasi and its lord be in conjunction with a benefic planet and the Karaka of the bhava also holds a similar position, the person born will have much land and wealth.

क्षेत्रेश्वरे नीचसप्तभागे कालाभिश्चलान्तकपट्टिभागे ।

पापान्विते पापसमीक्षिते वा क्षेत्रादिनाशं कथयन्ति तज्ज्ञाः ॥

Sloka 135. If the lord of the 4th bhava occupying a depression or an inimical varga has attained any one of the malefic 60th portions of a sign, viz. Kalagni, Sula, or Antaka (kala) and if it be also in conjunction with or aspected by malefic planets, the yoga will lead to the loss of lands and other such sources of livelihood, say the astrologers.

लगाधिपस्य गृहपो यदि शत्रुखेट-

स्तरपाकशुक्तिसमये गृहभूमिनाशम् ।

यानेशुक्तिसमये निजबन्धुदानीः

शून्यारमान्दिद्युतशुक्तिरनर्थहेतुः ॥ १३६ ॥

Sloka 136. If the planet owning the sign occupied by the lord of the Lagna be an enemy, there will be loss of land and house when, in the dasa period of the planet,

its own भुक्ति (Bhukti) sets in. When the Bhukti of the lord of the 4th bhava in the main dasa referred to approaches, the person concerned will become bereft of some relative; and the Bhukti, in the same dasa, of a planet in conjunction with Saturn, Mars or Mandi will occasion disasters.

चित्तेऽः ससुखाधिपो नवमगः सौम्यान्वितः सौम्यमे

नि १५ं सगुपेति लाभधनर्षा पातालराशिस्थिती ।

तच्चाथः शुभराशिगः शुभयुतो निभेषसिद्धिर्भवेत्

लाभेशः सुखराशिगः शुभयुतो निभेषचित्तप्रदः ॥ १३७ ॥

Sloka 137. If the lords of the 2nd and the 4th bhavas occupy, in conjunction with a benefic planet, the 9th bhava identical with a benefic Rasi, the person born will come by a treasure laid under-ground. Again, if the lords of the 11th and the 2nd bhavas be in the 4th, and the lord of the last-mentioned bhava be in a benefic sign in conjunction with a benefic planet, the acquisition of hidden treasure will be the result. Thirdly, the lord of the 11th bhava occupying the 4th in conjunction with a benefic planet is a giver of wealth concealed underground.

NOTES.

This appears in ज्ञानकरन.

अर्थव्ययगृहाधीशा नक्षत्राः पापसंयुताः ।

यावद्भिरशुभैर्बुक्तास्त्रावद्देहालसत्यदाः ॥ १३८ ॥

Sloka 138. The lords of the 2nd, 12th and the 4th bhavas occupying the 8th in conjunction with malefic planets occasion languidness in the house which will increase in proportion to the number of evil planets conjoined.

पापेऽहौ वा पापदृष्टे मुखे गेहसुखार्तिभाक् ।

नीचेऽश्रतौ कुलेऽर्के वा मुखे स्वादगृहो नरः ॥ १३९ ॥

Sloka 139. If a malefic planet or Rahu in the 4th bhava be aspected by an evil planet, the person born will be a sufferer in the matter of domestic comforts. If Mars or the Sun occupying the 4th bhava be in depression or in an inimical house, the person concerned will be houseless.

नीचेऽश्रतौ वा गेहस्थे कृषाम्न्त्रादौ पतिष्यति ।

मुखे पापे पापभाक् स्वात् मुखे मन्दे सुखक्षयः ॥ १४० ॥

Sloka 140. If the planet in the 4th bhava be depressed or eclipsed, the person born will slip into a well or some such reservoir. If there be a malefic planet in the 4th bhava, he will experience misfortunes. If Saturn occupy it, there will be loss of comfort and happiness.

गृहेऽप्यग्रे लग्नादन्यगेहोऽन्यदेशगः ।

रन्ध्रे गृहायभावे वा पृष्ठे ज्ञात्यादिसाद्रहः ॥ १४१ ॥

Sloka 141. If the lord of the 4th bhava from the Lagna occupy the 12th, the person born will lodge in a stranger's house in a foreign land; if it occupy the 8th bhava, there will be no house etc., owned or tenanted by him; if the planet be in the 6th bhava, he will lodge in a house of which the master is a paternal relation, such as an uncle, a cousin, etc.

अयत्नतो मन्दिरलामदः स्वात् चतुर्थपक्षत्र पलाधिको वा ।

दुःस्वान्तगो दुष्टपलान्वितयेदाउसमेहं ग्रहपीडितं वा ॥ १४२ ॥

Sloka 142. The lord of the 4th bhava occupying it or any other strong planet therein will easily lead to the

acquisition of a house. If the lord of the 4th bhava occupy a दुःस्थान (Dusthahana) or if the planet occupying the 4th bhava has strength for evil (as an adversary), the house falling to the lot of the person born will be either crazy or haunted.

षट्त्रिंशयाष्टमोपेता व्ययवित्तगृहाधिपाः

यावत्पापसमोपेतास्तावद्बहुविनाशदाः ॥ १४३ ॥

Sloka 143. The lords of the 12th, the 2nd and the 4th bhavas occupying the 6th, the 3rd, the 12th and the 8th bhavas from the Lagna, lead to the loss of a house in proportion to the number of malefic planets in conjunction with them.

लघ्वधिकोणकेन्द्रस्था यावद्बलसमन्विताः ।

तावत्संख्याकोटानां समीचीन्य वदेद्बुधः ॥ १४४ ॥

Sloka 144. A wise astrologer may assert the sound condition of as many houses as there are planets in the Trikonas and Kendras from the Lagna.

cf. पञ्चम

केन्द्रत्रिकोणेषु शुभप्रदेण युतं समीचीनगृहाभिलम्बिः ।

चतुर्थभावाधिपतौ विलग्राद् व्ययस्थिते जीर्णगृहं समेति ।

त्रिकोणकेन्द्रोपगते बलाढ्ये विचित्रगोहं रुचिरं उदाहृः ॥१४५॥

Sloka 145. If the lord of the 4th bhava occupy the 12th from the Lagna, the person born will have a dilapidated house; but if the planet be in a Trikona or a Kendra and possess great strength, the house would be lovely and of many hues.

हृत्पी सौम्यसंयुक्ते गेहेऽपि पलतंयुते ।

गोपुराद्यंशगे बाऽपि समेति हृदमन्दिरम् ॥ १४६ ॥

Sloka 146. When the 3rd bhava is occupied by a benefic planet and the lord of the 4th bhava is strong,

the person born will possess a strong house; the same will be the case when the lord of the 4th bhava has attained Gopura and other benefic Vargas.

आज्ञाक्रियाक्षेत्रविनाशमाहुराज्ञेश्वरे गेहगते सपाये ।

क्रांशके मृत्युकरादिभागे रन्ध्रेश्वरेणापि युते तथैव ॥ १४७ ॥

Sloka 147. If the lord of the 10th bhava associated with a malefic planet occupy the 4th, the astrologers say the person born will become bereft of lands and obedient service. The same effect is produced if the lord of the 10th occupy the 4th in a malefic Navamsa and in such a baneful shashtyamsa as मृत्युकर (Mrityukara) and be at the same time in conjunction with the lord of the 8th bhava.

तृतीये सौम्यसंयुक्ते गेहेऽपि सखलान्विते ।

लभेऽपि यत्संपूर्णे हर्म्ये प्राकारसंयुतम् ॥ १४८ ॥

Sloka 148. When the 3rd bhava is occupied by a benefic planet and when the lords of the 4th and the 1st bhavas are in strength, the person born will be in possession of a mansion with encircling walls.

परावर्ताशके गेहनाथे शुविन्दुवीक्षिते ।

गोपुराद्यंशके वाऽपि दैविकं गृहमादिशेत् ॥ १४९ ॥

इति श्रीनवग्रहकृपया वैयनाथविरचिते

जातकपारिजाते द्वादशोऽध्यायः ॥

Sloka 149. If the lord of the 4th bhava be in a परावर्ता (Paravatamsa), or being aspected by Jupiter and the Moon has attained Gopura or other भंग (amsa), the astrologer should declare the possession on the part of the person born of a divine abode (Temple?).

Thus ends the XIIth Adhyaya, &c.,

जातकपारिजाते त्रयोदशोऽध्यायः

॥ पञ्चषष्ठभावाध्यायः ॥

Adhyaya XIII.

THE EFFECTS OF THE 5TH AND THE 6TH BHAVAS.

॥ अथ पञ्चमभावफलम् ॥

पुत्रदेवमहीपपुत्रपितृधीपुण्यानि संचिन्तये-

पात्रामस्तुतस्त्वकर्मभवनेर्द्वादशनं विःकृतः ।

लमाद्यन्पुदिनेशतः पितृमुखं जीवात्मजस्थानतः

पुत्रप्राप्तिरनङ्गवित्तपत्तयैः स्त्रीसंपदश्चिन्तयेत् ॥ १ ॥

Sloka 1. It is from the 5th bhava that an astrologer should think about a person's tutelary deity, sovereign, son, father, intelligence and religious merit. A pilgrimage has to be guessed with reference to the 7th, the 5th, the 2nd and the 10th bhavas. Any wandering to a far-off place should be ascertained from the 12th bhava. The father's happiness may be known with reference to the 1st and the 4th bhavas and the Sun. The acquisition of children is to be determined in connection with Jupiter and the 5th bhava. The wife's accomplishments, the astrologer may predict through the 7th bhava, the lord of the 2nd and Venus.

cf. जातराभरण

बुद्धिपचन्वात्मभमन्त्ररिषादिनेपगर्भस्त्वितिनीतिर्वैल्यः ।

सुताभिवानि भवने नराणां होराभयज्ञैः परिचिन्तनीयम् ॥

लग्नादात्मनि पुंग्वहेक्षितयुते पुंदेवताराधनं

शुभे शुक्रनिशाकरेक्षितयुते स्त्रीदेवतामिच्छति ।

मानौ भास्करमुख्यमिन्दुवितयोगौशं कुमारं कुजे

विष्णुं चन्द्रसुते गुरौ शशिधरं शान्यादियोगे परान् ॥२॥

Sloka 2. If the 5th bhava from the Lagna be occupied or aspected by a male planet, the person born will adore a male deity. If the 5th bhava be an even Rasi and aspected or occupied by the Moon or Venus, he will prefer to worship a female deity. If the planet aspecting or occupying the 5th bhava be the Sun, the deity worshipped will be the Sun chiefly; if the Moon or Venus, the goddess गौरी (Gouri) will be adored; if Mars, it will be Kartikeya; if Mercury, the object of adoration will be Vishnu; if Jupiter, it will be Śiva. If the 5th bhava be in conjunction with or aspected by Saturn or others, viz., Rahu or Ketu, the person will worship other deities.

NOTES.

This sloka appears in शतकल.

The word आत्मा (Ātman) denotes the 5th bhava. cf. कर्मसिद्धां

रत्नाङ्गं सन्निधात्मात्मघी पविष्यत् ॥

लग्नाधिपस्यात्मपत्नी सपत्ने तदेवमक्तिः सुतनाशहेतुः ।

समानता सौम्यतरे सुहृत्वे तदेवतापरकृपायुवेति ॥ ३ ॥

Sloka 3. Devotion to the deity indicated by the lord of the 5th bhava leads to the loss of children when the planet is inimical to the lord of the Lagna. If the lord of the 5th bhava be not inimical but more propitious, the effect would be even. But if there would be friendship between the lords of the 5th and the 1st bhavas, he will, by worshipping the deity indicated by

the lord of the 5th bhava, secure the infinite grace of that deity.

राजस्थाने गुरुबुधशिवरीक्षिते संयुते वा

उद्राणीशे बलवति नृपप्रीतिवम्पत्तिमेति ।

पापाक्रान्ति विगतबलिनि स्वाभिनि क्रमामे

जातो विद्याविनयगुणवीराजगन्मानहीनः ॥ ४ ॥

Sloka 4. If the 5th bhava be occupied or aspected by Jupiter, Mercury and Venus, and if the lord of that bhava be strong, the person born will get into the good graces of his sovereign. But if the 5th bhava be occupied by a malefic planet and its lord being void of strength, occupy a malefic portion of a sign, the person born will be void of learning, education, virtues, intelligence and royal favor.

लघे यानपत्नी मुखे तनुपत्नी दृष्टेऽध्यास्ये खेचरैः

संयुक्ते तु चतुष्पदस्य जननं राहुष्यजाम्यामजः ।

गोजन्मार्थसिन्धुमिथ मदिषी भन्देन दृष्टे युते

जातः पादपुरःतरं तनुपतिमानि तनो भोगिराद् ॥ ५ ॥

Sloka 5. If the lord of the 4th bhava be in the Lagna and the lord of the latter occupy the 4th and be aspected by or in conjunction with other planets, the birth of a quadruped will take place. If the planets, aspecting or in conjunction, be Rahu or Ketu, the creature born will be a goat; if those planets be Jupiter, Venus or the Moon, the birth will be of a cow; the creature born will be a buffalo if the planet, aspecting or in conjunction with the lord of the Lagna be Saturn. If the lord of the Lagna be in the 10th and Rahu in the Lagna, the creature will come out from the womb with the legs foremost.

विचास्तगौ पंचमयाननाथौ पापेक्षितौ पापसमन्वितौ वा ।
 पुंसत्रिमाणे पुरुषग्रहेन्द्रे जातः कविकोटविडालकायाः ॥ ६ ॥

Sloka 6. If the lords of the 5th and the 4th bhavas occupy the 2nd and the 7th severally or conjointly, and be aspected by or in conjunction with a malefic planet and when a male planet is in a Drekkana owned by a male sign, the creatures born will be monkeys, pigs, cats and the like.

वसिन्मन्दबुधेक्षिते तु जननं पिण्डाकृतिर्वाक्पतिः
 साडिर्दुर्बलवीक्षितो यदि महीदेवान्वयो नीच्यकृत् ।
 एकस्या गुरुराहुभासुतनयाः शुक्रेन्दुपुत्रेक्षिताः
 द्यूद्रोऽपि द्विजतीत्यमेति निखिलां विद्यामुपैति द्विजः ॥ ७ ॥

Sloka 7. When the Drekkana referred to in the preceding sloka is aspected by Saturn and Mercury, the birth will be something in the form of a lump or a round mass. If Jupiter in conjunction with Rahu be united there and be aspected by a weak planet the person born will be of the Brahmana caste and will stoop to do vile acts not becoming his birth. If Jupiter, Rahu and Saturn be united there and be aspected by Venus and Mercury, the person born though a Sudra will attain to equality with a Brahmin, and as a twice-born will receive instruction in every science.

लग्नाष्टमकलत्रे शुभपतिप्राप्तेऽप्यवाऽश्लोकिते
 चन्द्राद्वा यदि सम्पदति हि तयोर्ज्ञेयोऽप्यवाऽश्लोमवः ।
 पाथोजोदयगे रवौ रविमुतो मीनस्थितो दारदा
 पुत्रस्यानरावधं पुत्रमरणं पुत्रोऽप्यनेर्यच्छति ॥ ८ ॥

Sloka 8. A person can have prosperity (sons, wife, etc.), according as the 5th or the 7th house calculated from the Lagna or the Moon at the time of his birth is occupied or aspected by a benefic planet or by its lord; if otherwise, he can have no son or wife. If, when the Sun occupies Virgo identical with the rising sign, Saturn is in Pices, the latter planet will cause the death of his wife. And Mars in the 5th house in the previous yoga brings about the death of the son.

NOTES.

This sloka has been taken from बृहज्जल (Bṛhat Jataka).

If the ruler of the 9th house is placed in the 5th or the 7th bhava from the Lagna, it will bring all kinds of prosperity. The same holds good for the Moon. This is one interpretation. Here शुभ (Subha) is taken to mean the 9th house.

Second interpretation. If Jupiter, the Master of Benefics (शुभानां पतिः—Subhānaṃ patiḥ) is placed in the 5th or the 7th house from the Lagna or the Moon, the yoga causes also every kind of prosperity.

Third interpretation. If planets ruling the इष्टस्थानाः (Iṣṭa-sthānaḥ, viz., places other than the 3rd, the 6th, the 8th and the 12th) be placed in the 5th and 7th houses from the Lagna or the Moon, then also prosperity is indicated.

Fourth interpretation. If the ruler of the house occupied by Venus be placed in the 5th or 7th bhava from the Lagna or the Moon, it leads to prosperity. Here शुभपति (Subhāpati) is split up into शु (Su)=शुक्र (Sukra), न (Bha)=रवि (Itan) and पति (Pati).

Another view. If the ruler or nakshatra occupied by Venus be placed in the 5th or the 7th from the Lagna or the Moon, then also prosperity is indicated. (The rulers of Nakshatras are according to फ़ाल्गुनी-Vamsottari System).

In all the above interpretations, the planet or planets concerned may take the role of *aspecting* instead of *occupying*.

to raise up issue for him; (3) दत्त (Datta), one that has been received as a gift from his natural parents for being adopted; (4) क्रीत (Kreeta), one that has been purchased for purposes of the continuance of the family; (5) कृत्रिम (Kritrima), a grown-up son adopted without the consent of his natural parents; (6) अधमप्रभव (Adhamaprabhava), an offspring born to a low-caste woman through a Brahmin; (7) गुह्यत्वज (Gudhotpanna), a son born secretly of a woman when her husband is absent, the real father being unknown; (8) अपविद्ध (Apavidha), a son that is abandoned by the father or mother, or by both, and adopted by a stranger; (9) पुनर्भवे (Punarbhava), a son of a widow remarried; (10) कानीन (Kaneena), the son of an unmarried woman; (11) सद्यो (Sahodha), the son of a woman pregnant at marriage; (12) दासीप्रभव (Dasi-prabhava), the son of a female slave. The particular kind of son that one may get is thus described in Saravali.

सुतभवनं शुभसुते शुभदृष्टे वा शुभसंनिह वेपाम् ।

तेषां प्रसन्नः पुंसां वसत्यवश्यं न विवरीते ॥

एकनमे गुरुवर्गे शुभराज्ञावैरसौ भवेत्पुत्रः ।

छात्राच्चन्द्रादपवा वययोगाद्दीक्षितेऽपि वा सौम्यैः ॥

संख्या नरांशतुल्या सौम्यांशे तावती सदा ह्यष्टा ।

शुभदृष्टे तद्विगुणा रिष्टा पावांशकेऽपवा ह्यष्टे ॥

सौरर्क्षे सौराण्यो शुभदृष्टो गुरुकुमार्कदग्धीनः ।

क्षेत्रनपुत्रं नन्यति बौधोऽपि गणो रविनष्टः ॥

मान्दं सुतरांमिन्दुर्निरिहिते यदि शनैश्चरेण युतम् ।

दत्तकपुत्रोत्पत्तिः कीतश्च पुपस्य चैवं स्यात् ॥

सप्तममामे कौने सौरयुते पद्ममे सदा भवने ।

कृत्रिमपुत्रं विन्याच्चेपग्रहदर्शनान्मुक्ते ॥

वर्गे पद्मराशौ सौरे सुर्वेण वाऽष्ट संयुक्ते ।

लोहितदृष्टे वाच्यो जातस्य सुतोऽधमप्रभवः ॥

चन्द्रे भौमांशगते धीत्ये मन्द्यवलोकिते भवति ।

गूढोत्पन्नः पुत्रः शेषग्रहदर्शनाभावे ॥
 तस्मिन्नेव च भौमे शनिवर्गस्थे निरीक्षिते रविणा ।
 पुरुषस्य भवति पुत्रोऽपविद्ध इति करुणमुनिवचनात् ॥
 शनिवर्गस्थे चन्द्रे शनिगुक्ते पञ्चमे सदा भवेत् ।
 शुक्रविभ्यां दृष्टे पुत्रः पौनर्भो भवति ॥
 चूटा यदार्कसत्यात्कात्यरतस्त्वेव पंचमे भवेत् ।
 रविदृष्टेऽप्यथ सहिते कानीनः संभवति पुत्रः ॥
 नमो रविचन्द्रगतोः सुतगेहे चन्द्रसुपर्णगुक्ते ।
 शुकेण दृष्टमात्रे पुत्रः कथितः सहोदय ॥
 पापैर्वलिभिर्गुक्ते १११३ १३३मे सदा रारौ ।
 नातोऽपुत्रः पूराः सौम्यग्रहदर्शनासीते ॥
 शुक्रमवागे तस्मिन् शुकेण निरीक्षिते त्वपत्यानि ।
 दासीप्रभवानि ब्रह्मन्द्रादपि केचिदानार्याः ॥
 सितशशिदमे श्रीस्थे ताभ्यां दृष्टेऽप्यपि संगुक्ते ।
 प्रायेण कन्धकाः स्युः समराशिगणेऽपि चान्यथा पुत्राः ॥

Such of those in whose horoscopes the 5th house is occupied or aspected by benefic planets or is itself an auspicious sign (being owned by benefics), will certainly be blessed with one or other of the kinds of sons described above. If it be otherwise, there will be no issue.

If the 5th house, counted either from the Lagna or the Moon whichever is stronger, happen to be a Varga of Jupiter and should also be a benefic sign or be aspected by benefic planets, the person concerned will have an और (Auraza) son.

The number of sons that a person may have is that signified by the number of benefic Navamshas that have elapsed in the 5th bhava. This number will be doubled if the bhava be also aspected by benefics. The number lost will be ascertained through the number of malefic Navamshas traversed, and the number will be

doubled if the bhava be also aspected by malefics. Also *Of*. XII—46, 47. *infra*.

If the 5th house belong to a Varga of Saturn and be aspected by Mercury but not by Jupiter, Mars or the Sun, the person concerned will have a क्षेत्रज (Kshetrja) son. The same will be the case if the house in question belong to a Varga of Mercury, be aspected by Saturn and be at the same time devoid of the aspect of Jupiter, Mars or the Sun.

If Saturn should own the 5th house and also occupy it and if the Moon should aspect the said house, the person concerned will get a दत्तज (Dattaja) son. If Mercury should take the role of Saturn in the above yoga the native will get a क्रीट (Kroeta) son.⁴

If the 5th house with Saturn in it be in the Saptaṁśa of Mars and be not be aspected by any of the remaining planets, the person concerned will get a कृत्रिम (Kritrima) son.

If the 5th house be in a Varga of Saturn or be occupied by the Sun, with the aspect of Mars on it, the son of the person concerned will be an अध्यात्मज (Adhyatmaj) son.

If the Moon should occupy in the 5th house an ṁśa of Mars and be aspected by Saturn and not by any of the other planets, the son of the person concerned will be a गुह्यज (Gudhraj) son.

If Mars occupy the 5th house identical with the Varga of Saturn and be aspected by the Sun, the person concerned will get a son of the अपविद्ध (Apavidha) class; so declares sage Karuna.

The son of a person will be पौनर्भव (Pounarbhava) when, in his nativity, the Moon is in the 5th house in a Varga of Saturn and in conjunction with that planet, and is also aspected by Venus and the Sun.

If the 5th bhava be in the Shodasṁśa of the Sun and be occupied or aspected by him, the son of the person concerned will be a कर्त्तव्य (Kartavya) son.

If the 5th house belong to a Varga of the Sun or the Moon and be occupied by the Moon or the Sun respectively and if the bhava be at the same time aspected by Venus, the native will have a son of the सहज (Sahaja) class.

If the 5th house being a malefic sign be occupied by three or more malefics in strength and has no benefic aspect on it, the person concerned will not have any son.

If the 5th bhava happens to be in the Navamsa of Venus and has the aspect of that planet on it, the issues will be of the दाम्पत्यमय (Dasiprabhava) class. Some say that the same should be predicted through the Moon also; i.e., when the 5th bhava is in the Navamsa of the Moon and is also aspected by that planet.

If the 5th bhava being in a Varga of Venus or the Moon be at the same time aspected or occupied by these planets, the issues will generally be daughters. The same will be the case if the sign representing the Varga in question be even. Otherwise, the issues will be all sons.

The author of Saravali gives some details regarding one's wife, viz. :—

शुक्लेन्दुनीयशिश्रैः सकृत्लेखिमिध त्राम्यां कलत्रमवने च तथैकैव ।
एषा गृहेऽपि च गण्ड्य विज्ञोक्तिं वा सन्ति स्त्रियो भवनवर्गसंगलभावाः ॥

एवं कुरीर्नाशो लम्बाचन्द्रांशमेव शत्रुयोगात् ।

शशिरहितयोः कलत्रे भार्या पुंसां पुत्रभूः स्यात् ॥

भवनाधिपरासतृत्या मयन्ति नार्यो निरीक्षणद्वाराऽपि ।

एवैव रविकुर्नाशे शुक्लपुण्योऽपि नाभिरे ॥

भावेण चन्द्रसितयोर्मे शुकेऽप्यपि नाभिरे ।

रहे वा बहुषण्यो भवन्ति शुके विशेषेण ॥

गुरुशुक्रयोः श्ववर्णा रविकुनशशिभापुत्रीर्भवन्त्युताः ।

शुके मेदयाप्रायश्चन्द्रेऽपि वदन्ति केतुमात्राख्याः ॥

पुत्रस्यानपत्ता तु वा नयमपे लम्बात्कलत्रेऽथवा

शुभमर्धे प्राशिशुक्रवीर्यितयुते पुत्रीजनो जायते ।

पुंमर्मे पुरुषप्रदेहितयुते जातस्तु पुत्राधिको

जीवात्पञ्चमराशितम्य तनयप्राप्तिं वदेदेशिकः ॥ ९ ॥

Sloka 9. When the lord of the 5th bhava or of the 9th from the Lagna occupies the 7th bhava or an even Rasi and is aspected by or in conjunction with the Moon or Venus, a good number of daughters would be born. If the two planets referred to above occupy a male varga and be aspected by or in conjunction with male planets, the number of children born will contain a majority of sons. The question of obtaining issues, an astrologer must propound, with reference to Jupiter and the 5th bhava.

NOTES.

अ. कवदीपिका

पुंराश्वंशो श्रीश्वो पुंराश्वेन्द्रेयुक्ते ह्ये पुंराश्वे पुं प्रसूतिः ।

श्रीराश्वंशो श्रीप्रेन्द्रेयुक्ते ह्ये श्रीणां जन्म स्यात्पुत्रैर्न पुत्रैरे ॥

If the 5th house or its lord be posited in a male sign or Amsa or be in conjunction with or aspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa, or be associated with or aspected by female planets.

Balabhadra takes श्रीराश्वंशो, occurring in the last var of the sloka to mean "from the 5th place reckoned from Jupiter" and quotes the following :

श्रीराश्वंशो राश्वे. पञ्चममे पापसंयुक्ते ।

पुत्रविनाशं विन्यात् सौम्यमेवं तु शुभं स्यात् ॥

This as well as the next six slokas are in अन्वयः.

शुक्रेन्दुवर्गे सुतमे विलग्राच्छुक्रेण चंद्रेण पुत्रैश्च ह्ये ।

पापैर्युक्ते बहुपुत्रशाली दान्वात् ह्ये सति पुत्रदोनः ॥ १० ॥

Sloka 10. If the 5th bhava from the Lagna be a varga of Venus or the Moon and be aspected or occupied by either of them, and if at the same time no malefic planets be in the bhava, the person born will have many

children. But if Saturn and Mars should aspect the 5th bhava, he will be bereft of children.

पौत्रप्राप्तिरनङ्गमे सुतपृष्टात्सीम्यस्य राक्षस्यके
तच्चाथे शुभखेटवीभित्तपुते केन्द्रत्रिकोणेऽथवा ।
स्वक्षेत्रोपगते तु पुत्रपृष्टपे आतोऽप्युत्रो भवेत्
पुत्रेशांशपतिः स्वर्गांशकमतो यद्येकपुत्रं वदेत् ॥ ११ ॥

Sloka 11. A person will have a grandson if the 7th place from the 5th bhava be in the Rasi and Amsa of a benefic planet, or if the lord of the 7th place aforesaid be aspected by or in conjunction with a benefic planet and occupy a Kendra or a Trikona. If the lord of the 5th bhava be in स्वक्षेत्र (Swakshetra), the person born will not have many sons. If the planet owning the Navamsa occupied by the lord of the 5th bhava be in its own Navamsa, the astrologer may give out that the person concerned will have but one son.

पुत्रस्ये मदनाधिपे पितृनयो जायाविहीनोऽथवा
पुत्रादष्टमशत्रुरिःकपृष्टगाः पापाः कुलध्वंसकाः ।
राहो नन्दनराशिगे वदधिपे दुःस्थानने पुत्रह
पुत्रस्ये वक्ष्ये वनीं सुतपतीं पृष्टाति दत्तात्मजम् ॥ १२ ॥

Sloka 12. If the lord of the 7th bhava be in the 5th, the person born will have no children or be bereft of a wife. Malefic planets in the 8th, the 6th and the 12th places from the 5th bhava bring the family to extinction. Rahu occupying the 5th bhava and the lord thereof in a दुःस्थान (Dusthانا) will cause the death of children. If the lord of the Lagna be in the 5th and the lord of the latter in the 1st bhava, the person concerned will adopt a son.

NOTES

For the 1st Pad (Pada) of this sloka compare the following from फलदीपिका

दारिद्र्यं सुतयेऽप्यष्टवर्गिणोऽप्युन्नोऽप्युन्नः ॥

दुःखौ विलग्नसुतयोऽसमुपैति पुत्रं

दत्तात्मजं च शुभलेखस्वीक्षितौ चेत् ।

तद्भायराशिपुत्रकारकवर्गमूलात्

गृह्णाति दत्ततनयं परतस्त्वत्पेटात् ॥ १३ ॥

Sloka 13. If the lords of the 1st and the 5th bhava occupy a Dusthahana (Dusthahana) and be aspected by a benefic planet, the person born will have a legitimate son as well as a son by adoption. Find the vargas of the planet occupying the Rasi representing the 5th bhava and also those of the Karaka of the same. Find again which of the several Rasas to which these vargas belong are unoccupied by planets; from some one of the class of people indicated by these Rasas will the person concerned adopt a son

केन्द्रत्रिकोणगृहगः सुतयः शुभये

सौम्यान्वितो यदि सुतं समुपैति चालये ।

मौगीशसुक्तगुत्तराशिपुत्रिकिजालः

सत्पापुरेति फणिशुक्तिमन्त्रिराशुः ॥ १४ ॥

Sloka 14 If the lord of the 5th bhava in conjunction with a benefic planet be in a Kendra or Trikona position in a benefic Rasi, the person born will have a son in his early years. If the lord of the 5th bhava be in conjunction with Rahu, the son born in the Bhukti (शुक्ति) of the former will be short-lived while the one born in the शुक्ति (Bhukti) of Rahu in the same yoga will attain long life.

पुत्रस्यानपयित्तपौ मत्वलौ पापेक्षिते पुत्रमे
 जातोऽनेककलत्रवानपि सुताभावं समेति ध्रुवम् ।
 सञ्जाया यदि पुत्रयोगजनित्वा सौम्येन वा पञ्चमात्
 पष्ठेदेन निरीक्षिते सुतवती जरेण संजायते ॥ १५ ॥

Stoka 15. If the lords of the 5th and the 2nd bhavas be weak and if malefic planets aspect the 5th bhava, the person born even when he has many wives will certainly have no children. But if his wife be born under a yoga which makes a son possible and if the 5th bhava be aspected by a benefic planet or the lord of the 6th place from the 5th bhava, she will become the mother of a son by a paramour.

NOTES.

With this, compare XIV—16 *infra*.

पुत्रस्थाने तदीये वा गुरौ वा शुभपक्षिते ।
 शुभग्रहेण संयुक्ते पुत्रप्राप्तिर्न संशयः ॥ १६ ॥

Stoka 16. If the 5th bhava, its lord or Jupiter be aspected by or in conjunction with a benefic planet, the person born will undoubtedly have a son.

NOTES.

टि. कलत्रपिता

सुस्या निलग्रशशिनीः सुतमेशजीवाः सुस्याननायशुभदृष्टियुते सुतर्क्षे ।
 लग्नात्मपौ यदियुतौ च मिथः सुहृदौ क्षेत्रे परस्परगते यदि पुत्रसिद्धिः ॥

~ If Jupiter and the lords of the 5th house reckoned from the Lagna and the Moon be well-placed and when the 5th house has on it the aspect of a benefic planet or of one owning an auspicious house (i.e. other than the 6th, 8th or 12th), or if the lords of the Lagna and the 5th house be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured.

cf. also the following from उत्तरपातश्रुत

उत्तुङ्गान्योन्यमित्रस्वगृहमुपगतौ स्यान्मृत्युमृत्यु दुष्टं
 पुत्रस्थानाधिनायः सुतकृदपि च तौ बहुपत्न्योऽनपत्यः ।
 शुक्रार्कभ्यां सपेतौ यदि मृतनयो मृभिनेनापश्यः
 राहोर्योगेय दृष्टौ भवति बहुसुतः स्वामिनाल्लोभुमेन ॥
 पुत्रेशो रविशुक्राभ्यामपुत्रत्वकरो सुतः ।
 सभौषो हतपुत्रः स्वात्कृते राहुगाम्यसौ ॥
 सहितो नन्द्यतामस्यपुत्रस्य सगुणोऽपि नैव ।
 अन्योन्योच्चतुहस्तस्त्रीयगृहगौ देवैश्चपुत्राभितौ
 हृष्टौ शोषनमप्यतौ यदि शुभेनैतौ शुभस्य नागौ ।
 जातः पुत्रमुतो बृहस्पतिप्रमः पुत्रश्च वक्ता भवेत्
 भर्तान् । जनस्य मन्त्रिषु वरो विद्वान्कर्षाश्चामणीः ॥
 वीरुत्तद्भावनार्थौ वषट्पिपुत्रिभनान् श्रीन विहाय स्थितौ दे-
 वन्योन्यस्त्रोचमिसस्वगृहमुपगतौ वीर्यमागौ स्वभावम् ।
 बुद्ध्या जीवेन सुल्यः न भवति हि तथा वाक्पतिलम्बरश्च
 स्वातां पूर्वैरिदंैर्यदि न सुमिलितौ वाक्पुत्रानन्दकारी ॥
 धीर्भावंसुतौ परस्परस्तुदन्तद्वलभावस्थितौ
 रन्ध्रादिभ्यवर्जितौ शुभमुतौ दृष्टौ शुभेर्वा तथा ।
 भावंशो यदि वीरिनः स्वभवेन निःसीमबुद्धिर्मवे-
 देन चिद्वृत्तितयापि सुधामाधुर्यताक् सत्यताक् ॥
 लग्नेशे पुत्रमावस्ये पुत्रेशे चत्संयुते ।
 परिपूर्णशले जीवे पुत्रमाप्तिर्न संशयः ॥ १७ ॥

Sloka 17. When the lord of the 1st bhava, occupies the 6th and the lord of the latter possesses strength and Jupiter also is in full strength, there will undoubtedly be a son.

पुत्रस्थानगते जीवे परिपूर्णबलान्विते ।

रुद्राधिपेन संदृष्टे पुत्रप्राप्तिर्न संशयः ॥ १८ ॥

Sloka 18. When Jupiter occupies the 5th bhava in full strength and is aspected by the lord of the Lagna, a son will undoubtedly be born.

वैशेषिकांशके जीवे पुत्रेष्टे च तथा स्थिते ।

शुभनाथेन संदृष्टे पुत्रे उत्प्राप्तिमादिशेत् ॥ १९ ॥

Sloka 19. When Jupiter has attained a Vaiseshikamsa and when the lord of the 5th bhava is also in a Vaiseshikamsa, and when the lord of the 9th bhava aspects the 5th, the astrologer may declare the birth of a son.

दशमे क्षीतगुर्धने भृगुजः पापिनः सुखे ।

तस्य सन्ततिर्विच्छेदो भविष्यति न संशयः ॥ २० ॥

Sloka 20. If the Moon be in the 10th bhava, Venus in the 7th and malefic planets in the 4th, the family of the person born under this yoga will not continue after him.

NOTES.

cf. शीतल

दशमे भवने चन्द्रः सप्तमे भवने सितः ।

पापैः पातालसंस्थैश्च वैरासयकरो नरः ॥

Also

रुद्रादशमे चन्द्रे सप्तमसंस्थे शृगोः पुत्रे ।

पापैः पातालसंस्थैश्च छेत्ता भवेत्जातः ॥

Also चान्द्रीपिना

सुखं सप्तमस्थितैरशुभकान्यक्षीतांशुभि-

र्व्ययाहसनयोद्धेयशुभेष्वाशुभेषु वैरासयः ।

मदे कपिविदो मत्तौ गुरुसञ्चिन्त्युत्थितैः

सुखे शक्तिनि नैषक्यवतनुत्पापैरपि ॥

The following four yogas lead to family extinction: (1) the 4th, the 7th and the 10th houses in any nativity being occupied respectively by a malefic planet, Venus and the Moon; (2) the 12th, the 8th, the 5th and the first houses being occupied by malefics; (3) Venus and Mercury in the 7th, Jupiter in the 5th and malefics in the 4th houses, and (4) the Moon in the 5th and malefics in the 8th, the 12th and the 1st.

पद्माष्टमस्यो लघेशः पापयुक्तः सुताधिपः ।

इष्टो वा शत्रुनीचस्यैः पुत्रहानि वदेद्बुधः ॥ २१ ॥

Sloka 21. If the lord of the Lagna occupy the 6th or the 8th bhava and the Lord of the 6th be either in conjunction with malefic planets or aspected by inimical or depressed planets, the astrologer should say the person born under the yoga will lose children.

लग्नसप्तमधर्मन्तिराशिगाः पापखेचराः ।

सप्तनराशिरर्गस्था वंशविच्छेदकारिणः ॥ २२ ॥

Sloka 22. If malefic planets be in the 1st, 7th, 9th and the 12th bhavas and occupy the vargas of inimical signs, they will cause the extinction of the family.

NOTES.

The following yogas leading to the same effect are from *सिद्धिदात्र*.

लग्नान्त्यपुत्राष्टमगाशिशुक्राः पापग्रहा वंशविनाशहेतवः ।

शुभेन्द्रे चन्द्रोत्तिराशिकं वंशस्य विच्छेदकरोत्य हीनः ॥

पुत्रेन्द्रे हीनपदपरिःफे लघ्वेन्द्रे चन्द्रपुत्रेन युक्ते ।

पापग्रहा रिःकुत्राष्टमस्थाः वंशस्य विच्छेदकरोत्य हीनः ॥

विनाशो लग्नार्ग मनीषे नन्वमने भूमिपुत्रे दात्री वा ।

पापग्रहा चन्द्रोत्तिराश्या वरे वंशस्य विच्छेदकरोत्य नातः ॥

दासस्थिते सीमपुत्रे सशुभे पापेपुत्रे देवपुत्री सुतस्ये ।

रन्ध्रे शशाङ्कात् संहिते तु पापे वंशस्य विच्छेदकरोऽत्र जातः ॥

पापे विलम्बे सुतमे शशाङ्के लग्नेऽर्धे पञ्चमराशिमुक्ते ।

वैविहीने यदि लग्नार्धे वंशस्य विच्छेदकरोऽत्र जातः ॥

चन्ध्या शुद्धा कृशा बाला रोगिणी पुष्पवर्जिता ।

कर्कशा स्थूलदेहा च नार्योऽष्टौ परिवर्जिताः ॥ २३ ॥

Sloka 23. Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are: (1) a barren woman; (2) one advanced in years; (3) one emaciated by disease; (4) one that is a child; (5) one diseased; (6) one without menstruation; (7) one whose body is rough; and lastly, (8) one that is corpulent.

शुक्लपेशदारेऽपुत्रस्यानाधिपेषु च ।

सर्वेषु पलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

Sloka 24. When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

NOTES.

This sloka is taken from Parāvara.

पुत्रस्यार्न गते पापे तदीये नीचराशिमे ।

शुभदृष्टिविहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

Sloka 25. When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

NOTES.

cf. पलदक्षिणा

नीचराशिभूदोपगते सुतेश्च रिःकारितन्त्राधिपसंयुते वा ।

सुतस्य नाशः कथितोऽत्र तत्तैः शुभैरदृष्टे सुतमे सुतेश्च ॥

If the lord of the 5th house be in depression or in an inimical house or be eclipsed, or be in conjunction with the lords of the 12th, the 6th and the 8th houses, the result will be loss of children, say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

गुरुलभहिमांशूनां यत्रमस्तीरशोभनैः ।

शुभदृग्योगरहितैर्वक्तव्या त्वनपत्यता ॥ २६ ॥

Sloka 26. When malefic planets occupy the 5th place from Jupiter, Lagna and the Moon and are neither associated with nor aspected by benefic planets, childlessness must be pronounced.

पुत्रस्नानगते पापे सदीशे पापमध्यगे ।

सौम्यदृग्योगरहिते यक्तव्या त्वनपत्यता ॥ २७ ॥

Sloka 27. When a malefic planet occupies the 5th bhava and its lord is between two malefic planets and is neither aspected nor associated with a benefic planet childlessness must be pronounced.

NOTES.

cf. कलरूपिका

लत्राभरेद्वशशिनां सुतमेपु पापैर्युतेरितेष्वाप शुभैर्युतेरितेषु ।

पापमयेषु सुतमेपु सुतेश्वरेषु दुःस्वानगेषु न भवन्ति सुताः कथञ्चित् ।

When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malesics and are devoid of benefics or of their aspect, or, when these houses are surrounded by malesics on both sides and when the lords of the above said houses are posited in Dusthanas (i.e., 6th, 8th and 12th), the person concerned can have no issues whatever.

पापमध्यगते जीवे पुत्रेणे बलवर्जिते ।

सौम्यदृग्योगरहिते यक्तव्या त्वनपत्यता ॥ २८ ॥

Sloka 28. If Jupiter be between 2 malefic planets and the lord of the 5th bhava be without strength and

रन्ध्रे शशाङ्कात् सहिते तु पापे वंशस्य विच्छेदकरोऽत्र जातः ॥

पापे विलम्बे मूलगे शशाङ्के लम्बेश्वरे वंशवराशिशुक्ते ।

बलैर्विहीने यदि लग्नायै वंशस्य विच्छेदकरोऽत्र जातः ॥

वन्ध्या वृद्धा कृशा बाला रोगिणी पुष्पवर्जिता ।

कर्कशा स्थूलदेहा च नार्योऽष्टौ परिवर्जिताः ॥ २३ ॥

Sloka 23. Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are: (1) a barren woman; (2) one advanced in years; (3) one emaciated by disease; (4) one that is a child; (5) one diseased; (6) one without menstruation; (7) one whose body is rough; and lastly, (8) one that is corpulent.

गुरुलघेशदारेण पुत्रस्थानाधिपेषु च ।

सर्पेषु बलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

Sloka 24. When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

Notes.

This sloka is taken from *Tharsara*.

पुत्रस्थानं गते पापे तदीये नीचराशिगे ।

शुभदृष्टिविहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

Sloka 25. When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

Notes.

cf. कर्कशता

नीचारिमूढोपगते मूलेषु रिञ्चारिन्ध्याधिपतृषु च ।

शुभस्य नाशः कथितोऽत्र तद्वैः शुभैस्तुते मुतमे मुतेशे ॥

॥ पुत्राभावहेतुः ॥

The cause of childlessness.

पापग्रहेण संष्टे देवशापात् सुतक्षयः ।

पद्माधिपयुते दृष्टे विप्रशापात् सुतक्षयः ॥ ३२ ॥

Sloka 32. When Jupiter occupying the 5th bhava is seen by a malefic planet, the loss of issues results in consequence of a deity's curse. If Jupiter be in conjunction with or aspected by the lord of the 6th bhava, the loss of children is due to the curse of Brahmins.

NOTES

With this and the next four slokas compare the following from ज्ञानकर्म.

सप्तम्युग्रगृहे गुरो तिष्ठति देवस्य शापश्चदेत्
भीमं पञ्चमयुते स्वर्गिभवात्सौख्येशयुग्मात्तुः ।
भावेन तदीयशापकरणमपि प्रादिशपं तथा
भाम्येशोऽपि युते मदेधरयुते सापत्तिशापोऽपि युतिः ॥
पुत्रेणोऽप्यहिंसयुते सुतगृहे कैलाहियुक्ते तथा
पुत्रात्पुत्रगृहेऽप्यत्र सुतयुते सर्पादिशापोऽपि युतिः ।
थीर्द्धं रविनन्दनं हरिहरं रुद्रं कुमारं ततः
सेतुस्नानकलाद्भुजद्रुमशिलासंस्थापनात्पुत्रश्च ॥
युतेषु कुजसंयुक्ते रिपुनायेन वीक्षिते ।
शुभदृष्टिविहीने च रिपुदोषात् सुतक्षयः ॥ ३३ ॥

Sloka 33. If the lord of the 5th bhava be in conjunction with Mars and aspected by the lord of the 6th bhava and is devoid of benefic aspect, the loss of issues should be traced to the wrong done to enemies.

मातृस्थानगते पापे सुतेषु मन्दसंयुते ।

व्ययनाशगते पापे मातृदोषात् सुतक्षयः ॥ ३४ ॥

Sloka 34. If a malefic planet be in the 4th bhava, and the lord of the 5th be in conjunction with Saturn and the 8th or the 12th bhava be occupied by a malefic planet, the loss of issues is in consequence of offence against the mother.

नयमे पापसंयुक्ते मन्दयुक्ते सुताधिपे ।

त्रिकोणे मान्दिसंयुक्ते पित्रदोषात् सुतक्षयः ॥ ३५ ॥

Sloka 35. If a malefic planet occupy the 9th and the lord of the 8th bhava be in conjunction with Saturn and if Mandi be in a Trikona position, the loss of children should be ascribed to offence against the father.

राहुकेतुयुते दृष्टे पञ्चमे बलवर्जिते ।

तदीये वा तथा प्राप्ते सर्पदोषात् सुतक्षयः ॥ ३६ ॥

Sloka 36. If the 5th bhava be occupied or aspected by Rahu or Ketu, or if the lord of the bhava be similarly placed, the loss of children is brought on by offence against a serpent.

गुरुपुत्रेशदारेणभूमिजाः संयुता यदि ।

दुर्दैवपीडया पुत्रीपुत्रनाशं वदेद्बुधः ॥ ३७ ॥

Sloka 37. If Jupiter, the lord of the 5th bhava, the lord of the 7th and Mars be together in one bhava, a wise astrologer may declare the loss of sons and daughters to arise from trouble caused by evil deities.

पुत्रस्थानगतः कश्चित् परिपूर्णचलान्वितः ।

अदृष्टः पुत्रनाशधेत् तदा दत्तादयः सुताः ॥ ३८ ॥

Sloka 38. If there be a planet in the 5th bhava

possessing full strength and the lord of the 5th be unasspected by any planet, then the person concerned will have sons by adoption and other ways.

NOTES.

There are two other readings, viz.—

(1) अष्टः पुत्रतयेन and (2) नष्टः पुत्रनाथयेन.

पापक्षेत्रगते चन्द्रे पुत्रेक्षे धर्मराशिगे ।

दत्तपुत्रस्य सम्प्राप्तिर्लघ्वस्तु त्रिकोणमः ॥ ३९ ॥

Stoka 39. If the Moon be in a malefic Rasi and the lord of the 5th bhava be in the 9th, and if the lord of the Lagna be in a Trikona, there will be a son by adoption.

गुग्मोदये पुत्रनाथश्चतुर्थस्थानगोऽपि वा ।

मन्दाशरुसमारुहो दत्तपुत्रो भविष्यति ॥ ४० ॥

Stoka 40. When the rising sign is an even Rasi and the lord of the 5th bhava occupies the 4th or has attained a Navamsa of Saturn, there will be a son by adoption.

गुग्मांशे भातुजांशे वा पुत्रेशोऽर्कन्दुजान्वितः ।

दत्तपुत्रस्य सम्प्राप्तिस्तस्मिन्योगे भविष्यति ॥ ४१ ॥

Stoka 41. If the lord of the 5th bhava in conjunction with the Sun and Mercury be in a Navamsa owned by an even Rasi or by Saturn, there will be a son by adoption.

मन्दांशे पुत्राराशीशः स्वराशौ गुरुमार्गौ ।

पूर्वं दत्तसुतप्राप्तिः परं नार्याः पुनः सुता ॥ ४२ ॥

Stoka 42. If the lord of the 5th bhava occupy a Navamsa of Saturn, and Jupiter and Venus be in their

own signs, the person born will first take a son by adoption and then have a son from his wife.

मन्दांशकस्थिताः खेदाः शुक्रपञ्चबलाधिकाः ।

गुरुर्द्यदि सुतस्थाने दत्तपुत्रेण सन्ततिः ॥ ४३ ॥

Sloka 43 If the planets predominating in the light half of a month be in a Navamsa of Saturn, and Jupiter occupy the 5th bhava, the family of the person born will be continued in the line of the son taken for adoption.

विलग्नस्थे धरायूनौ निघनस्थे दिवाकरे ।

सुखे वा द्युभसंदष्टे पुत्रः कालान्तरे भवेत् ॥ ४४ ॥

Sloka 44. When Mars is in the Lagna, and the Sun occupying the 8th or the 4th bhava is aspected by a benefic planet, the person born will have a son late in life.

NOTES.

c/. धेनुस्त

भौमे विलग्नयति चाष्टमराशिस्थिते दिनेशसुखे ।

सुखे वात्पुत्रसंततिं पुत्रः कालान्तरे भवति ॥

Also कलशस्थ

सुखे वात्पुत्रसंततिं निघनगे मन्दे कुजे लग्ने

लग्नाष्टम्यगौः शनीद्वयक्षिप्रैश्चाल्पस्थानसंततिं मुते ।

चन्द्रे लाभगते गुरुस्थितसुतस्थाने मयापे भवे-

ल्लग्नैः शनीद्वयक्षिप्रैश्चाल्पस्थानसंततिं यत्नतः ॥

When the Sun is posted in a childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th, and the 5th house happens to be a childless sign; or when the Moon occupies the 11th, and the 5th house reckoned from Jupiter is occupied by a malefic planet, and there are more

planets stationed in the Lagna; the person concerned will have a child late in life and that too, after a great effort.

अत्रमुक्तं is thus explained by मन्वेष्टर in his पञ्चरीषिका.

संज्ञां चाल्पमुत्तर्क्षमित्यश्विष्यदीसिंहमानां विदुः ॥

The signs Vrischika, Vrishabha, Kanya and Simha are termed Childless Rasis. (vide also Adhyaya XVI, 29 and 43 *infra*.)

लग्ने दिनेश्वतनये रन्ध्रस्थानगते गुरौ ।

पञ्चमे दुर्बले रिःके मौमे कालान्तरे सुतः ॥ ४५ ॥

Sloka 45. When Saturn is in the Lagna, Jupiter in the 8th, Mars in the 12th, and the 5th bhava is weak, the person born will have a son late in life.

अ. शेषारण

लग्ने दिनकुन्तनये अष्टमस्तंभे गुरौ च यदि मौमे ।

पञ्चमेश्वपमुत्तर्क्षे पुत्रः कालान्तरे भवति ॥

Also पञ्चम

लग्ने मन्दे गुरौ रन्ध्रे व्यये भीमसप्तभिन्ते ।

शुभदृष्टे स्वतुष्टे वा पितृन् पुत्रकुपेति सः ॥

पुत्रान् पञ्चमभात् तृतीयभवनाद्भ्रातृन् कलत्रात् स्त्रियो

दासीश्च स्तिरिशितः स्वभवनादासाश्च मित्राणि च ।

याताश्चैव नवांशकान् ह्यमदशा हत्वा तथा रोषयेद्

व्योमव्योमकरैर्विभज्य तु तथाभूताथ पुत्रादयः ॥ ४६ ॥

Sloka 46. An astrologer may ascertain the number of sons from the 5th bhava; of brothers from the 3rd; of wives from the 7th; of servant-maids from the 4th; and of menials and friends from the 2nd. Multiply the elapsed Navamsas (in minutes) in each bhava by the benefic aspect on it (in Rupas) and set down the result. Divide this by 200 (which is the number of minutes in

one Navamsa). The quotient represents the number of sons, brothers etc.

NOTES.

See also next sloka.

cf. गवे.

पुत्रयावोपयुक्तांशतुल्या संख्या शुभांशके ।

दिता शुभेक्षिते लिप्ताः पापांशे पापवीक्षिते ॥

Also साधवन्

संख्या नवांशतुल्या सौम्यांशे तावती सदा दृष्टा ।

शुभदृष्टे तद्विगुणा लिप्ता पापांशकेऽप्या दृष्टे ॥

Also

यावत्संख्या ग्रहाणां सुतमयनयता पूर्णदृष्टिगता वा

तावत्संख्या प्रसूतिर्भवति बलश्रुताः पुंमहाः पुत्रमन्म ।

पुत्री शुक्रस्तु बन्धो हिमसुतरविना गर्भहानि करोति

केचिच्चन्द्राद्विचार्य मुनिवरकथितं तद्विचिन्त्य नवांशे ॥

Also उदयभारती

सुतगृहांकसमाधि च संगतिर्भवति वाऽप्य नवांशसमेऽपि वा

Also वैष्णवतन्त्र

सन्तानभावाङ्गमनसंख्या सत्सन्ततिः तत्स्थपरे सुतस्ये ।

भीचोच्चमित्रारिगृहस्थितानां दृष्टिः शुभानां शुभमर्भकानाम् ॥

Also कलदीपिका

अश्वत्थीचारिनवांशकैः सुते सुतेश्चयुक्तैरपि सैखयाविधैः ।

सुतसंख्यैर्वा गुरुभादिनांशकात् सुते फलैः पुत्रमितिर्विचिन्त्यते ॥

The number of issues should be determined by a consideration of (1) the planets in the 5th house or those that are posted along with the lord of the 5th house, as to how many of them are in friendly, depression or inimical Navamsas. A similar examination should also be made in respect of the 5th house or its lord reckoned from the sign occupied by Jupiter or the sign representing the Navamsa occupied by the Sun-

पुत्रं सोदरमं कलत्रमुदर्यं यानं च राशिं विना
 तल्लिप्ताः शुभखेटस्त्र्यलहताः पण्ड्या विमक्ताः क्रमात् ।
 व्योमाकाशकराप्तपुत्रसहजस्त्रीदासदासीसुहृद्
 संख्याः पापनमोगद्व्यलभयाः पुत्रादिनाशप्रदाः ॥ ४७ ॥

Sloka 47 Leaving out the figures indicating the number of signs in the bhavas to be mentioned below, multiply the degrees, minutes, etc. in each, converted into minutes, by the figure (in Virupas) representing the benefic aspect and divide the products by 60 and again by 200. The results arrived at in respect to the 5th, the 3rd, the 7th, the 1st and the 4th bhavas respectively represent the number of sons, brothers, wives, menials whether male or female, and friends that the owner of the horoscope is to have. The figures got similarly from malefic aspect on the several bhavas above-mentioned indicate the number of sons and others that will be lost.

पुत्रस्थानपलत्रपस्फुटयुते राश्यंशकोणे शुभे
 पुत्राप्तिः सखिवेन्द्रिनस्फुटयुते राश्यंशसंख्याः सुताः ।
 धीधर्मावनिनायकस्फुटचयप्राप्तांशसंख्याऽथवा
 धीधर्मक्षितिगस्फुटैक्यमवने यातांशतुल्याः सुताः ॥ ४८ ॥

Sloka 48. Add the correct figures for the lords of the 5th and the 1st bhavas, and find out the Rasi and the amsa the sum represents. When Jupiter passes through this and its triangular positions, there is a possibility of a son being born. Again, take the sum of the figures for Jupiter, the Moon and the Sun, and ascertain the Rasi and the Navamsas the sum represents. The number of the Navamsas obtained give the number

of issues of the person concerned. Two more alternative methods for ascertaining this number are : (1) add the figures of the lords of the 5th, the 9th and the 4th bhavas and ascertain, as in the above case, the number of past Navamśas in the Rasi found. This will be the number required : (2) add the figures of the planets if any in the 5th, the 9th and the 4th bhavas. The number of children will be the number of elapsed Navamśas in the Rasi found.

NOTES.

The following from कन्दरीयिका gives a clue to ascertain when conception may be possible :

बलपुत्रौ स्वगृहशेध्वर्कसितावपवर्षगौ पुंताम् ।

स्त्रीणां वा कुत्रचन्द्रौ यदा तदा संपवति गर्भः ॥

Conception (of a birth) may take place when, the Sun and Venus in the case of males, Mars and the Moon in the case of females, being possessed of strength pass through their Rasis or Navamśas identical with an अपचय (Apachaya) place.

जीवाचन्द्रमसो विलम्बवनात् पुत्रप्रदं पञ्चमं

तथादूर्भगृहं च तत्पदिदशाष्टकौ सुतासिं वदेत् ।

पुत्रस्यानपकामपस्फुटपुत्रे यत्तारका तदशा

तत्खेटान्वितवीधकग्रहदशामुचिष्य पुत्रप्रदा ॥ ४९ ॥

Sloka 49. The 5th and the 9th bhavas from Jupiter, the Moon and the Lagua are child-producing. During the dasa and bhukti of the lord of a child-producing bhava, the astrologer may predict the accession of a child. Add the figures for the lords of the 5th and the 7th bhavas, and ascertain the star indicated by the total. Its dasa yields a son. The dasa as well as its bhukti of a planet which either aspects or is in conjunction with

the lord of the 5th or the 7th bhava will prove to be child-producing.

NOTES.

This as well as the next one are in जलकरक.

The following additional information from कन्दोपिका about (Putrabhava) पुत्रभाव will be found to be interesting :

जीवेन्दुसितिजस्तुटैक्यभवने युग्मे च युग्मांशके

स्त्रीणां क्षेत्रवले वदन्ति सुतदं मिश्रे प्रयासात्कलम् ।

भास्वन्दुकगुरुस्तुटैक्यभवनेऽप्योनांशकेऽप्योनने

पुंसां क्षेत्रवले सुतप्रदमिदं मिश्रे तु मिश्रं गतेत् ॥

Add together the figures representing the positions of Jupiter, the Moon and Mars or the sum of female Jupiter's. If the result denotes an even Rasi and an even Navamsa, the strength of fecundity to the female for producing offspring is assured. If it is mixed (i.e., Rasi male and Anna female, or vice versa), there will be children only after a great effort. If the sum total of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsa, it denotes that the virility in the male to produce offspring is very strong. And in case one of the two (Rasi and Navamsa) be even, one has to predict a mixed result.

पञ्चाच्छशिनः स्फुटादिपुहनं भातुस्फुटं शोधये—

जीत्वा तत्र तिथिं सिते शुभतिथौ प्रोत्सव्ययत्नादपि ।

कृष्णे नास्ति सुतलियेर्जलसाद्भवद् द्रयोः पक्षयोः

दशैः क्षिप्रतिथौ च निष्टिकर्त्रे न स्यात् स्तिराख्ये सुतः ॥

Subtract five times the figures for the Sun from five times the figures for the Moon. If the Tithi represented by the result be an auspicious one in the bright half of a month, progeny is assured to the native (even) without much exertion. But if it be one of the dark half of the month there is no such possibility. It is by a close examination of the strength of the Tithi—whether it is auspicious or otherwise—in both the Pakshas—bright and dark—that

one has to divine the possibility of the native being blessed with issues. During an Amavasya, a *Chhida (chhida) tithi, the Vishti (Vishti) Karana or any one of the Vir Karanas, there will be no issue at all.

*Chhida Tithis are (1) चतुर्थी (Chaturthi), (2) षष्ठी (Shashti), (3) अष्टमी (Ashtami), (4) नवमी (Navami), (5) द्वादशी (Dwadasi), and (6) चतुर्दशी (Chaturdasi). These six are generally avoided for any auspicious function.

There are 11 Karanas distributed over the 30 Tithis of the Lunar month at the rate of 2 Karanas for each Tithi. Four of these viz., (1) Chatuspatha, (2) Nagava, (3) Kimstughna and (4) Sakuna are called (Sthira) Karanas and are so named as they permanently hold away over the four half Tithis commencing from the 2nd half of Krishnapaksha Chaturdasi. The other seven viz., (1) Bava, (2) Balava, (3) Kaulava, (4) Taitula, (5) Garaja, (6) Vanija and (7) Vishti or Bhadra are called Chara or moveable Karanas and occur in 8 cycles to preside over the remaining 56 half Tithis of the lunar month beginning with the latter half of Suklapaksha Prathama.

८. कारककाणिका

छुल्लमतिपदन्तायां द्वारभ्य करणाः क्रमात् ।
 अवादिसेक्षाः विहयन्ताः सप्तपञ्चादुर्मन्त्रिणि ॥
 सर्वे च बाह्व्यै चैव कीदृशं तेषु तेषु ।
 गदगे वणिजो विष्टिः सर्वे करणाः क्रमात् ॥
 चतुर्थांशपरे विष्टिरष्टमा पूर्वभागतः ।
 भुक्ताद्वयां परे विष्टिः पूर्वे पूर्वेष्टुपर्वणि ॥
 तृतीयायां परे कृष्णे सप्तम्यां पूर्वभागतः ।
 वदाम्यामपरे विष्टिस्तुर्दश्यां तु पूर्वतः ॥
 बाहुनं चतुष्पदे नामं किंस्तुर्गं च तेषु च ॥
 स्थिराणि करणान्येव चतुर्दशपरार्धतः ॥
 छुल्लमतिपदन्तायां चतुर्दश्यां चतुर्दश्यां ॥
 विष्ट्यां चतुष्पदे चतुर्दश्यां चतुर्दश्यां ॥
 चतुर्दश्यां चतुर्दश्यां चतुर्दश्यां चतुर्दश्यां ॥
 चतुर्दश्यां चतुर्दश्यां चतुर्दश्यां चतुर्दश्यां ॥

निष्टिः स्थिरं वा करणं यदि स्यात् कृष्णं यजेत् पौष्ट्यसुक्तमन्त्रैः ।

पष्ठ्यां गृहाराधनमत्र कार्यं यनेचतुर्थ्यां किञ्च नागरानम् ॥

रामायणस्य श्रवणं नवम्यां यद्यष्टमी चेन्मूल्याननं न ।

चतुर्दशी चेद्यदि श्रद्धापूर्वा स्याद्द्वादशी चेत्स्मृतमत्रदानम् ॥

तृप्तिं पितृणामिह पञ्चदश्यां कृष्णे दशम्याः परतोऽतिवर्त्तनात् ।

पञ्चत्रिभणेष्वपि नागरानं स्नन्दं च संयेत हरिं क्रमेण ॥

Should however the result happen to be one of the *chhidra* (चिद्र) Tithis, the *Viṣṭi* (विष्टि) Karana or a *stithira* (स्थिरा) Karana alluded to in the previous śloka), one ought to worship God Krishna by means of the *Puruṣa Sūkta* mantras to ward off the barrenness threatening the family. If the Tithi disclosed be *Shashti*, he ought to worship God *Subrahmanya*, if it be *Chaturthi*, he ought to propitiate the lord of serpents if it be *Navami*, he ought to arrange for the reading of *Ramayana* and hear that story, if it be *Ashtami*, he ought to observe the *Sraavana Vrata* (by fasting); if it be *Chaturdasi*, he must worship God *Siva* by *Rudraparayana*; if it be *Dwadasi*, he must propitiate the Gods by liberal feeding; if it be *Amavasya* or *Pournami*, he ought to propitiate the Manes. These things he ought to do all the more and with greater care and effort when the Tithi happens to be one among the last five of the month—viz. after *हृन्परादशमी*. Generally, in the dark half of a month to whichever of the three divisions a Tithi may belong, worship ought to be resorted to; the particular deity to be propitiated being *Nagaraja* in the first division (viz. 1—5 Tithis), *Skanda* in the second (next 5 Tithis i.e. 6—10) and *Hari* in the third (or last 5).

दुवैशो विपुर्नमोऽस्त्वमयमो रिक्ताष्टमास्तिवित-

स्मृत्पुनर्गृहस्थितोऽपि यदि सा दुःस्थानपरागति ।

पुत्राभावनिदानमेव कथयेत् तन्वेत्तत्तत्कामं च-

मोर्षेर्देवतगृहैरपि स्तौः मन्त्रान्दत्तु वदेत् ॥

If at a birth the lord of the 5th house be *ruined* (in its material or depression sign or be eclipsed by the Sun & Mars) or occupy

any of the *Dusthānas*, *viz.*, the 6th, the 8th or 12th); or the planet occupying the 5th house be similarly situated or happen to be the lord of any one of the three houses, *viz.*, the 6th, 8th or the 12th, one ought to declare childlessness as an inevitable result. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by this planet.

ब्रह्मा-संस्तुष्टिर्णयोर्नहि सुतः सांपारिपतृणी रवे-

रिन्दोर्मातृमुवांसिनीमंगवतीकोपान्मनो दोषतः ।

ममामस्थितदेवतागृहरिप्रज्ञात्पुत्रपदोपात्कुर्मं

शापादलकृताद् बिलाकृषतः श्रीविष्णुकोपाद्भुवे ॥

पारंपर्यसुरम्रियद्विजगृहब्रह्मात्कलाद्वदुग-

च्छेदाद्वदुगै तपा सति भूमौ पुण्यदुर्मच्छेदनात् ।

सास्त्रीगोकुलमातदोषवसतो यस्यादिकामेन सा

मेन्द्रेऽश्वत्थं वचादुषा किरुपतैः प्रेतैः पिशाचादिभिः ॥

क्षर्मानौ सुतगे सुतेरासहिते सर्पस्य शापात्तया

कैतौ मातृगशापतस्य गृहिके प्रेतोत्पशापं वदेत् ।

गुणेन्दु गृहिकान्वितौ यदि वक्त्रोहसिमाहुः सुतै

नीमी वायं शिखी सपौन्दिरिह वैद्मदेवहत्यांस्तुतैः ॥

If the planet in question happens to be the Sun, the person concerned becomes sonless owing to injury done to God Siva and Garuda, and the consequent curse of the Māpes; If the Moon, it will be due to the displeasure and anger of the mother, a Suman-gali or other venerable woman or Goddess Bhagavati owing to her feelings having been hurt; In the case of Mars, it will be due to some fault done to the village deity, to God Kartikēya, to an enemy, or one's dayadins; if the planet be Mercury, the sonless-ness will be due to curses made by youngsters or to the killing of the shawds (eggs of fishes and similar creatures) or to the wrath of God Vishnu; If Jupiter be such planet, it will be due to some

harm done to the hereditary Brahmin family-priest or the destruction (cutting asunder) of a tree full of fruits; if the lord of the 5th or the planet posited therein be Venus, the cause of childlessness will be due to the cutting off of a tree full of flowers, or an injury caused to a virtuous lady or to the cow-kind or a sinful deed to people that ought to be revered; if Saturn be the planet under advancement, it will be due to the destruction of an *Asvattha* (Ashwattha) tree or on account of Yama's ire or through departed Spirits, Goblins and the like; if Rahu should occupy the 5th house, or be associated with the lord of that house, it will be due to the curse of a serpent; in the case of Ketu, it will be owing to the curse of a Brahmin. If it be Mandi, it will be due to a curse from departed Spirits. If Venus and the Moon in conjunction with Mandi should be in such a position, the cause will be attributed to the murder of a damsel or the killing of a cow. If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the sonlessness will be on account of the murder of a Brahmin.

एवं हि जन्मसमये बहुपूर्वनन्मकर्मार्जितं दुरितमस्य वदन्ति तज्ज्ञाः ।

तत्तद्ब्रह्मोक्तमपदानशुभक्रियाभिस्तदोपशान्तिनिह शंसन्तु पुत्रसिद्धये ॥

Thus have been detailed the several sins accrued by one's actions in his many previous births and now revealed in his present nativity which lead to childlessness and to ward off which and to secure a son persons versed in the Astrological science have recommended (appropriate) particular Japas, gifts, and such other good actions prescribed for the several planets.

सेतुस्नानं कीर्तनं सत्कथायाः पूजां शंभोः शीपतेः स्तूतानि ।

दानं श्राद्धं कर्मनामप्रतिष्ठां कुर्यादेतेः प्राप्नुयात्सन्ततिः ॥

A holy bath in Rameswaram, engaging oneself in reciting the accounts of a venerable and a revered personage, worship of God Siva, observance of vows with reference to (propitiate) God Vishnu, gifts, ceremonies in honor of departed spirits, installation of the serpent deity, these are the various modes recommended by which one can attain progeny.

पुत्रस्थानपकारकेक्षकशुक्ता दुःस्थानपा दुर्बला

दुःस्थास्तत्परिपाकभुक्तिसमये पुत्रस्य नाशं वदेत् ।

चत्वारो बलशालिनो यदि शुभास्तत्पाकभुक्त्यन्तरे

पुत्रार्तिं सुतसम्पदः प्रसुजनप्रीतिं च कुर्वन्ति ते ॥ ५० ॥

Stoka 50 If the lord of the 6th bhava, its Karaka, the planet aspecting that bhava, and the one occupying it, own a दुःस्थान (Dustthana) or be weak or be posited in a दुःस्थान (Dustthana), the astrologer may predict the loss of a son during the dasa or bhukti of any one of those planets. But if these four planets be strong and benefic, in their dasa, bhukti and antara, they lead to the acquisition of children, their prosperity and the favor of men in power.

NOTES.

अ. कलशोपनिषद्

लग्नाराधुप्रपतिनीयदशापहारे पुत्रेक्षकस्य सुतमस्य च पुत्रसिद्धिः ।

पुत्रेशराशिमथवा यमकण्डर्ष जीवे गते सनयसिद्धिरपार्शमे वा ॥

The acquisition of a son should be expected during the Dasa or Apahura of any one of the 6 planets, viz., the lord of the Lagna, the lord of the 7th, the lord of the 5th, Jupiter, the planet aspecting the 5th house or the one occupying the 5th house, or when Jupiter in his orbit transits the sign or the Navamsa Rasi occupied by the lord of the 5th house or the Upagraha, Yanakantaka-

लग्नार्धीशः पुत्रनाथेन योगे स्वीये स्वर्गे चारगत्या समेति ।

पुत्रमाप्तिः स्वात्तदा लग्ननाथः पुत्रर्क्षे वायाति भीराक्षमे वा ॥

Find when the lord of the Lagna comes during his transit (1) in conjunction with the lord of the 5th house (2) to his exaltation sign (3) to his own Rasi (4) to the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the acquisition of a son is possible.

विष्णुकामात्मन्नायकानां योगात् सप्तमीय दशा महात्म्याम् ।
 सुनस्य तद्वीर्यकल्पनीनां दशापहारेषु सुतोद्भवः स्यात् ॥

Add the figures of the following three planets: (1) Lord of the Lagna, (2) the lord of the 7th house and (3) the lord of the 5th house; during the course of the Mahr Dasa represented by the Asterism and in the Aparahra of any one of the following: viz., (1) the planet in the 5th house, (2) the planet aspecting the 5th house and (3) the planet owning the 5th house, the acquisition of a son may be predicted.

सुतपतिगुर्वोरिषा मधुकरादयस मविषाणां वा ।
 मन्महितस्य दशायापहारे वा सुतमाप्तिः ॥

Find which of the following is strong. (1) The lord of the 5th house, (2) Jupiter, (3) (4) (5) & (6) The lords respectively of the Rasi and Navamasa occupied by (1) & (2). During the Dasa or Aparahra of this strong planet, acquisition of a son is possible.

जीवे तु जीवात्मन्नायकानां शक्रिकोग्ने पुत्रतर्भिर्भञ्जनाम् ।
 अथान्यशस्त्रेण च जन्मकालो निरूपयेत्सन्ततिज्ञस्य पुत्रः ॥

Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trans to the sign representing the Rasi or Ansa occupied by the planet owning the 5th house reckoned from Jupiter. According to other treatises on the subject, one ought to investigate indications of progeny from the positions of planets at birth time of the native.

जन्मनेक्षत्रनायस्य भक्षुरक्षत्रिपक्ष च ।
 स्फुटयोगे गते जीवे त्रिकोणे वा सुतोद्भवः ॥

Note the ruler of the asterism occupied by the Moon as also that of the 5th from it. Add the figures of these two planets. When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular ones, the acquisition of a son is possible.

पुत्रेशकारकयुतेक्षकखेचराणां

वत्कालजस्फुटपुतांशकराशियातां ।

वागीशमानुतनयी यदि गोचरेण

जातस्य पुत्रजनिमृत्युकरी भवेताम् ॥ ५१ ॥

Sloka 51. If at any time Jupiter or Saturn moving in their several orbits arrive at the Rasi and Navamsha indicated by the total of the figures then for (1) the lord of the 5th bhava, (2) its Karaka, (3) the planet occupying that bhava and (4) the one aspecting the same, they will cause the birth or death respectively of a son to the person concerned.

पितृस्थानेश्वरौ सौम्ये कारके शुभसंयुते ।

भावे वा शुभसंयुक्ते पितृसौख्यं विनिर्दिशेत् ॥ ५२ ॥

Sloka 52. When the lord of the 5th bhava is benefic and its Karaka or the bhava itself is associated with an auspicious planet, the astrologer may announce the happiness of the father.

NOTES.

It is not clear whether by the word पितृस्थान, the 5th or the 9th bhava is meant. Parasara says "पितृपि निम्नो नगरे युतर्धे" The opening sloka of the present Adhyaya gives पितृ as पित्र or ascertainable from the 5th bhava. I accordingly interpret पितृस्थान as the 5th bhava here being germane to the Adhyaya bearing on the 5th bhava. The slokas 52-57 occur in राशीर्धनित्यगणि under the 9th bhava. So पितृस्थान must mean the 5th as well as the 9th bhava.

पारावतादीं तत्राये कारके च तथा स्थिते ।

स्वोच्चमित्रांशके वाजपि पितृदीर्घापुरादिशेत् ॥ ५३ ॥

Sloka 53. When the lord of the 5th bhava has attained a Paravathamsa or other higher Vaiseshikamsa and the Karaka of the bhava occupies a similar position

or be in its own, exaltation or friendly *amśā*, the astrologer may announce long life to the father.

करनीचशिकस्थे वा भावनाथे च कारके ।

मन्देमान्घ्रगुप्तयुक्ते पितृदुःखं विनिर्दिशेत् ॥ ५४ ॥

Sloka 54. When the lord of the 5th bhava and its Karaka is in a malefic or depression *amśā* and is in conjunction with Saturn, Mandi or Rahu, the astrologer may announce the father's unhappiness.

सौम्ये तदीश्वरे वाऽपि नीचमूढारिराशिमे ।

करपदघ्नशके वाऽपि पितृदुःखं विनिर्दिशेत् ॥ ५५ ॥

Sloka 55. If the lord of 5th bhava, even when benefic, be in depression, eclipsed or in an inimical sign; or in a malefic *Shashtyamsa*, the astrologer may pronounce the father's unhappiness.

पितृकर्मगृहे जातः पितृदुःखगुणान्वितः ।

पितृजन्मदृतीयर्धे जातः पितृवशानुगः ॥ ५६ ॥

Sloka 56. A person will have the characteristics of the father when born in a Lagna corresponding to the 10th bhava of his father. He will be dutiful to his father when his rising sign corresponds to the 3rd bhava in the father's horoscope.

पितृप्राप्तमे जातः पितृशत्रुर्मविष्यति ।

तद्भावे विलग्नस्ये पितृश्रेष्ठो भवेत् सुतः ॥ ५७ ॥

Sloka 57. When the rising sign corresponds to the 6th or the 8th bhava in the father's horoscope, the person concerned will be at variance with the father. But if the lord of the 6th or the 8th bhava in the father's horoscope occupy the Lagna in that of the son, the latter will be superior to his father.

लभादायतपस्थिताः शनिमहीपुत्रागवो भृत्युदा-
 स्तातस्यार्कजभृशुतौ निघनदौ बालस्य रन्धास्तगौ ।
 माने वा यदि पञ्चमे कुजरविष्णवाकुमारेन्दवः
 , सद्यो मातुलतात्बालजननीनाशं प्रकुर्वन्ति ते ॥ ४८ ॥

Sloka 58. Saturn, Mars and Rahu in the 11th or the 9th bhava from the Lagna occasion the father's death; Saturn and Mars in the 8th or the 7th bhava bring about the death of the child. Mars, the Sun, Saturn and the Moon in the 10th or the 5th bhava bring about forthwith the death of the maternal uncle, the father, the child and the mother respectively.

NOTES.

८१. सर्वभिक्षान्नमणि

लामे शुभे वा यदि मन्दमौर्वी कणीन्द्रयुक्तौ पितरस्त्वपायः ।
 लभाच्छुभे कर्मणि भूमिष्ठे वापेक्षिते मातुलसृष्ट्युमाहुः ॥
 मन्देन युक्ते यदि पुत्रयुतं चन्द्रे हि तन्मातुल्यं सपापे ।
 पितुर्मृतिर्वितरनायकेऽथ न संशयः पापदशा समेते ॥

This sloka appears in भातकपत्र.

I should think that the three planets viz., Saturn, Mars and Rahu should all be posited in one or other of the two bhavas or in both to bring about the effect. Two alone will not be able to produce the fateful effect. Similar remark applies to the yoga given in the 2nd pad of the sloka.

सबले पितृमायेष्टे लभेदेन्दुजचतुर्यपाः ।
 दुर्बला यदि तन्मातुर्गर्भतो मरणं विदुः ॥ ५९ ॥

Sloka 59. If the lord of the 5th bhava be strong, and the lords of the 1st and the 4th bhavas and the Moon be weak, the mother of the person born will die

नवमादष्टमाधीशो नवमात् खरपोऽथवा ।

शनिर्वेषिषु यः क्रूरः संभवेत् पितृमृत्युदः ॥ ६० ॥

Sloka 60. When Saturn being the lord of the 8th bhava or खर (Khara), both reckoned from the 9th bhava, happens to be malefic in वेध (Vedha) positions, the planet will cause the death of the father.

NOTES.

A knowledge of गोचरफल (Gocharaphala—effect of transits) is a condition precedent to the understanding of the term वेध (Vedha) used in the sloka.

It is a well-known theory that the movements of planets in the zodiac from moment to moment signify good or evil. This is the basis on which the Transit System rests. As the physical and mental qualities and the chief events in the life and career of the native could be foretold by a reference to the position of the planets and the Lagna at the time of birth, similarly, any changes in the prospects and conditions of life of the individual at any required time may be ascertained by a reference to the person's Janma Rasi (जन्मराशि) and the configuration of planets at that time. Thus it is said that when the Sun during his transit comes through the 3rd, the 6th, the 10th and the 11th houses reckoned from the house occupied by the Moon at birth, success, ruin of enemies, gains of labour and pecuniary gains respectively are the results to be predicted. But there is one thing to be noted in this connection. These results will happen only if the corresponding वेध (Vedha) sign in each case is left unoccupied by any planet at the time of consideration. If there should be a planet in the Vedha position, he tries to nullify the original effect that would otherwise result, may, even bring about a quite contrary effect should be happen to be strong at that time.

What these वेध (Vedha) positions are, will be clear from the following slokas from काल्यकालिका

रविः ^{१२ ७ ३ ६ ११ ४ १० ५ ८} पुरो वा गीताख्यसप्तान्वराशुभैः ।

^{० १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ १२} शशी मायान्वराशुभैः सना मुनयुग्मैः ॥

कुम्भः ^{1 2 3 4 5 6 7 8 9 10 11} प्रराख्यगोविन्दतीर्थदानशुभगतेः ।

मृगः ^{2 3 4 5 6 7 8 9 10 11} ख मिव गोतिन्धुखोयदानाख्यशुभगतेः ॥

जीवः ^{1 2 3 4 5 6 7 8 9 10 11} कायत्तमामृतो गोत्पोनख्यशुभगतेः ।

शुक्लो ^{1 2 3 4 5 6 7 8 9 10 11} हंसपुनर्वसो रामाप्ययोगते महेः ॥

कुम्भत्वादरविमौ न वेधः पितृपुत्रयोः ॥

For the benefit of the readers, the वेध (Vedha) positions have been indicated in the table subjoined :

Vedha वेध signs reckoned from the house of the Moon.

Planets	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Sun	1	2	9	3	6	12	7	8	10	4	5	11
Moon	3	1	9	3	6	12	2	7	10	4	8	11
Mars	1	2	12	3	4	9	6	7	8	10	5	11
Mercury	2	5	4	3	7	9	6	1	8	10	12	11
Jupiter	1	12	2	5	4	6	3	7	10	9	8	11
Venus	8	7	1	10	9	12	2	5	11	4	3	6

There is no वेध (Vedha) between the father and the son. Consequently, (1) the Moon and Mercury, (2) the Sun and Saturn do not affect each other through Vedha.

Take for example the nativity referred to in p. 657. The Moon at birth is in Meena. Suppose it is required to find out if the Sun's transit through Makara in January—February 1933 will prove propitious. Makara happening to be the 11th from Meena (the Janma Rasi), the Vedha sign for the Sun is the 5th from Meena, that is, Kataka. This is not occupied by any planet. So the good effects, viz., pecuniary gain, due to the Sun's transit thro' Makara

the 11th house from the Moon will happen in their entirety. Similar is the case with the other planets.

दिनेशस्थितराश्यं द्वाप्राणितः कोणगे रवौ ।

पितृमृत्युर्मातृमृत्युरिन्दुस्यां शर्क्षयोर्बलात् ॥ ६१ ॥

Sloka. 61. Examine the strength of the Rasi as well as the amsa occupied by the Sun. Find the stronger of these two. When the Sun occupies a Kona position from thence, the father's death may be expected. By a similar process ascertain whether the Rasi or the amsa occupied by the Moon is stronger. The mother's death may be predicted with reference thereto, i. e. when the Sun passes through the Kona of the amsa or Rasi that is stronger.

भाद्रस्थितांशरारुदन्यां द्वादशांशमम् ।

गते चन्द्रे मयेन्मृत्युर्मातापित्रोर्यथाक्रमम् ॥ ६२ ॥

Sloka. 62. Find the lord of the Navamsa occupied by the Sun. Find next the Navamsa and Dwadasamsa occupied by the planet found. When the Moon passes through the Navamsa and Dwadasamsa found, the deaths respectively of the mother and father will take place.

दृष्टस्थानगते भात्री विहान्त्यद्वादशांशके ।

जातधेन्जननात्पूर्वं पितृमृत्युं प्रपच्छति ॥ ६३ ॥

Sloka. 63. If, when the Sun occupies a दृष्टस्थान, a person has his birth in the Dwadasamsa of Simha or Meena he must have caused the death of his father prior to coming into the world.

NOTES.

For the same effect the following is another yoga quoted in Bṛhatkṛ.

क्षीणे शशाङ्के तनुभावायुक्ते मृदान्विते मन्दगृहे सुरेडधे ।

त्रिकोणगे पापलौघे सर्वे प्रागेव पुत्रस्य मुखाद्दिनाशः ॥

मार्ताण्डे गुलिकस्फुटादपहृते राशित्रिकोणे शनौ

रोगं तज्जनकस्य देवसत्त्विये मृत्युस्तदंशोपगे ।

आदित्ये यमकण्टकस्फुटगुते चद्राक्षिकोणे गुरौ

रोगं तद्वचनांशकेऽमरगुरौ चातस्य नाशं वदेत् ॥ ६४ ॥

Sloka. 64. Subtract the figures for the Sun from those for Mandi. The result will indicate a certain Rasi and amsa. When Saturn passes through the Kona of the Rasi found, the father of the person concerned will fall ill; death will supervene when Jupiter passes through the amsa found already. Add the figures for Yamakantaka to those for the Sun. The result will give a certain Rasi and a Navamsa. When Jupiter passes through that Rasi or its Trikona, the father of the person concerned will fall ill; and he will die when Jupiter passes through the amsa found.

NOTES.

This sloka appears in ज्योतिषपरिभाषा. The 3rd वार there reads thus:

आदित्ये यमकण्टकस्फुटगुते राशित्रिकोणे शनौ ॥

केन्द्रे चरेडके चन्द्रे वा पितरौ न दहेत् सुतः ।

केन्द्रे द्विदेहसौ तौ चेत् मृत्युदाहौ द्विकालसौ ॥ ६५ ॥

Sloka. 65. When the Sun or the Moon occupies a Kendra in a movable sign, the son will not burn the father's or mother's corpse himself. If the Sun or the Moon occupying a Kendra be in a dual sign, the death and burning will not be in the same period of time.

६५. सर्वार्थकिन्तामणि

केन्द्रे चरेडके यदि वा शशाङ्के सुतो दहेत्पितरौ न तत्र ।

द्विदेहसौ यदि तौ न केन्द्रे तयोर्मृतिं वा दहनादिकालः ॥

अदृश्ययातौ पितृमातृनार्थौ पित्रोर्भूत्वादर्शनदौ भवेताम् ।

पुत्राधिपोऽदृश्यगृहोपगधेत् पुत्राननादर्शनदोऽन्त्यकाले ॥ ६६ ॥

Sloka. 66. If the lords of the 9th and the 4th bhavas be in the invisible part of the zodiac, it will not be the good fortune of the person concerned to see the face of his parents in their last movements. - If the lord of the 5th bhava be in the invisible portion of the hemisphere, the person concerned will not see his son's face at the moment of his death.

दुःस्थे बुद्धिस्थानपेऽदृश्यगे वा जातो भन्दप्रायबुद्धिं समेति ।

केन्द्रे कोणे सौम्यवागीशयुक्ते धीर्यपिते बुद्धिमानिह्नितज्ञः ॥ ६७ ॥

Sloka. 67. If the lord of the 5th bhava occupy a *durasthaan* or be in the invisible portion of the hemisphere, the person born will have a rather dull understanding. But if the planet in question be associated with Mercury or Jupiter in a *Kendra* or *Kona* position and have strength, the person born will be intelligent and capable of shrewdly guessing the thoughts of others (by their gestures and other expressive signs)

त्रिकालज्ञो भवेज्जीपे स्वशि मृदंशसंयुते ।

गोपुरार्धशके वाऽपि शुभांशे शुभवीक्षिते ॥ ६८ ॥

Sloka. 68. A person becomes cognisant of the past, the present and the future when Jupiter is (1) in his own *Navamsa* and has attained the benefic *Shash-tyamsa* मृदु (*Mridu*); or (2) has attained *Gopura* and other higher *Vais'eshtukamsas* and (3) occupies a benefic *Navamsa* and is aspected by a benefic planet.

इन्द्रोर्गी पञ्चमे पापे सपापे च रसावले ।

क्रूरपृथ्वंशसंयुक्ते शुभदृग्योगवर्जिते ॥ ६९ ॥

Sloka. 69. When malefic planets occupy the 5th and the 4th bhavas and when the former bhava is in a malefic Shashtyamsa without being aspected by or in conjunction with benefic planets, the person born will suffer from heart-disease.

अन्नदानपरो नित्यं पञ्चमेष्टे शुभांशके ।

शुभस्वेचरसंयुक्ते भूमिजे केन्द्रमाश्रिते ॥ ७० ॥

Sloka. 70. When the lord of the 5th bhava is in a benefic amsa and Mars occupying a Kendra is in conjunction with benefic planets, the person born will ever devote himself to the duties of hospitality and the relief of the hungry and the famished.

॥ अथ पशुभायफलम् ॥

रोगारिण्यसनक्षवानि वसुधापुत्रारितश्चिन्तये-

दुर्क्तं रोगकरं तदेव रिपुगे जीवे जितारिर्मवेत् ।

पण्डोऽग्नीशुबुधौ विधुन्तुदयुतौ लम्पेक्षसम्पन्निधौ

लिङ्गस्यामयक्रद्वेणेन रुधिरः पृष्ठे सलयाधिपः ॥ ७१ ॥

Sloka 71. An astrologer ought to divine diseases, enemies, bad habits and hurts that a person may have, from the 6th bhava and Mars. What relates to diseases has been treated already (*Vide Adhyayas V. & VI*). When Jupiter is in the 6th bhava, the person concerned will overcome his enemies. If the lord of the 6th bhava and Mercury be in conjunction with Rahu and connected in some way with the lord of the Lagna, the person concerned will be impotent. Mars occupying the 6th bhava together with lord of the Lagna will produce damage to the organ of generation by an ulcer.

NOTES.

अथोत्पत्तिः

अरिभयनादतिचोरसत्तविघ्नहेतुनाभ्युदरदेशान् ।

मधुरादिषट्पदंशान् ग्रहराद्युदितान्देवमातः ॥

For the 2nd part, cf. गव्यं quoted by नन्मद in his टीका.

स्वमेहे शुभमेहे वा यद्ये गुरुमित्रहा ।

शत्रुमेहेऽरिणा हृष्टः शत्रुधीर्ददाति सः ॥

पत्नीषण्डत्वमेति क्षतमवनगते कामपे सासुरेज्ये

मीमे मन्देन दृष्टे रिपुभवनगते शत्रुभार्याम्रपैति ।

सीम्यैर्दृष्टे युते वा न भयमरिजनान्छत्रमे जन्मलमातु

पापैः शत्रुक्षतादिमणभयविपुलं जायते लाञ्छनं वा ॥ ७२ ॥

Sloka 72. If the lord of the 7th bhava occupy the 6th in conjunction with Venus, the person born will be impotent in regard to his wife. If Mars occupying the 6th bhava be aspected by Saturn, he will have a liaison with an enemy's wife. If the 6th bhava be either aspected or occupied by benefic planets, there is no danger to be dreaded from enemies; if aspected or occupied by malefic ones, there will be a good deal of hurt or other damage inflicted by an enemy, danger from ulcers or some mark of ignominy put upon the person concerned.

पृष्ठे भास्वति लग्नायकरिषी नीचारिणे दुर्बले

जातस्तत्पितृवर्गशत्रुसहितो लघेशमित्रग्रहे ।

इष्टस्थानगते निजोचमुद्गदा वर्गोपयाते सति

ह्यतीनां बहुलं वदन्ति ह्यनयाः शत्रुग्रणामावभाक् ॥ ७३ ॥

Sloka 73. If the Sun occupying the 6th bhava identical with the planet's depression or unfriendly

sign, be inimical to the lord of the Lagna and have no strength, the person born will have to associate with the enemies of his father's party. But when the Sun in the 6th bhava is friendly to the lord of the Lagna and in a friendly sign and has attained its own, exaltation or friendly varga, the person concerned, say the sages, will be distinguished among his relatives for being unhurt by enemies.

अथस्यानगतोऽग्निर्निचगृहगो वक्रं गतो वाऽस्तगो-

ऽनेकजातिजनो बहुक्षयतनुः पृष्ठाधिपो वा तथा ।

† पृष्ठस्थानगतेषु भास्करमुख्योमाटनेषु क्रमात्

तत्तत्कारकखेटवर्गरिपुणा संपीडितः सन्ततम् ॥ ७४ ॥

Sloka 74. If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinsmen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापव्योमचरास्योरिपवित्प्राप्तेश्चका दुर्बला

गोविचक्ष्वयमामयं रिपुभयं कुर्वन्ति जन्मादितः ।

ते सर्वे चलशालिनो यदि ह्युमा गोविचमथादिकं

राजात्रं सकलोपदंशसहितं रोमारिनाशं वदेत् ॥ ७५ ॥

Sloka 75. If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearance of ailments and enemies.

तेषामम्बरचारिणामतिशुभौ केन्द्रत्रिकोणायगी
 द्रावेतौ बलशालिनौ यदि लघुव्याध्यादिनाशं नृणाम् ।
 एकोऽपि प्रबलो यदि प्रणरिपुक्लेशादिकिञ्चित्फलं
 यत्तत्कारकवर्गमूलमखिलं मोदं प्रमादं तु वा ॥ ७६ ॥

Sloka 76. If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a Kendra, Trikona or the 11th bhava in great strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc. will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the Karakas will be belied or replaced by happiness.

पापे लग्नगते सप्तपयुते देहव्रणं देहिनां
 पुत्रस्ये पितृपुत्रयोः सुलग्ने मातुः कलत्रे स्त्रियः ।
 धर्मस्ये सति मातुलस्य सहजे तस्यानुजस्य व्रणं
 लाभस्ये तु तदग्रजस्य निधने जातो शुदार्तो भवेत् ॥ ७७ ॥

Sloka 77. A malefic planet in conjunction with the lord of the 6th bhava in the Lagna afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 3rd, his younger brother; in the 11th, his elder

sign, be inimical to the lord of the Lagna and have no strength, the person born will have to associate with the enemies of his father's party. But when the Sun in the 6th bhava is friendly to the lord of the Lagna and in a friendly sign and has attained its own, exaltation or friendly varga, the person concerned, say the sages, will be distinguished among his relatives for being unhurt by enemies.

शत्रुस्थानगतोऽग्निचिह्नगो वर्कं गतो वाऽस्तगो-

ऽनेकजातिजनो बहुदयततनुः पद्माधिपो वा तथा ।

१ पृष्ठस्थानगतेषु भास्करमुखव्योमाटनेषु क्रमात्

सत्तत्कारकलेटवर्गारिपुणा संपीडितः सन्ततम् ॥ ७४ ॥

Sloka 74. If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinsmen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापव्योमचरास्योरिपलितप्रमेशका दुर्बला

गोचितक्षयमामयं रिपुमयं कुर्वन्ति जन्मादितः ।

ते सर्वे बलशालिनो यदि शुभा गोचितमश्वादिकं

राजान्नं सकलोपदंशसदितं रोगारिनाशं वदेत् ॥ ७५ ॥

Sloka 75. If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearance of ailments and enemies.

तेषामम्बरचारिणामविशुभौ केन्द्रत्रिकोणायगौ

द्वावेतौ बलशालिनौ यदि लघुव्याप्यादिनाशं नृणाम् ।

एकोऽपि प्रबलो यदि व्रणरिपुक्लेशादिकिञ्चित्फलं

यत्तत्कारकवर्गमूलमखिलं भोदं प्रमादं तु वा ॥ ७६ ॥

Sloka 76. If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a Kendra, Trikona or the 11th bhava in great strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc., will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the Karakas will be belied or replaced by happiness.

पापे लग्नगते सपत्नपयुते देहव्रणं देहिनां

पुत्रस्ये पितृपुत्रयोः सुखगते मातुः कलत्रे स्त्रियः ।

धर्मस्थे सति मातुलस्य सहजे तस्यानुजस्य व्रणं

लामस्ये तु तदग्रजस्य निधने जातो गुदातो सवेत् ॥ ७७ ॥

Sloka 77. A malefic planet in conjunction with the lord of the 6th bhava in the Lagna afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 3rd, his younger brother; in the 11th, his elder

brother ; and lastly, if the malefic planet appear in the 8th associated with the lord of the 6th, the person concerned will suffer from pain in the anus.

NOTES.

This sloka as well as the next one are in *अतएव*.

भानुर्मुद्दिं शशी मुखेऽवनिमुतः कण्ठे तु नाभेरध-

शान्द्रिः हरिनामयं प्रकुरुते नेत्रामयं भार्गवः ।

मन्दो वातमहिध केतुरुदरव्याधिं मुधक्षेत्रगो

लपेशः शशिजेन वीक्षितगुतो मुमयणं गच्छति ॥ ७८ ॥

Sloka 78. If the planet capable of producing the ulcer be the Sun, it will break out in the head ; if the Moon, in the face ; if Mars, in the neck ; if Mercury in the lower part of the navel ; if Jupiter be in such a position, there will be exemption from ailments. If Venus be similarly situated, the consequence will be sore-eyes. Saturn as well as Rahu in the position above described produce flatulence, and Ketu, disease of the stomach. The lord of the Lagna aspected by or associated with Mercury and occupying a sign belonging to the same planet (in the 6th bhava) generates an ulcer in the privities.

cf. पराशर

पष्ठाधिषोऽपि पापत्रोदेहे वाऽप्यष्टमे स्थितः ।

तदा शशो भवेदेहे कर्मन्यानेऽप्ययं विधिः ॥

एवं पित्रादिभावेऽस्तत्तत्कारकमयुताः ।

व्याधिपयुताऽपि पष्ठाष्टमयुता यदि ॥

तेषामपि शशं वाच्यमादित्येन शिशोःशशम् ।

इन्द्रना न मुखे कण्ठे भीमेन ज्ञेयं नाभिषु ॥

गुग्गुला नागिकायां च शृगुणा नयने पथे ।
शनिना राहुणा कुक्षौ केतुना च तथा भवेत् ॥

लग्नादिग्रहाभिगतः कर्णीशः शुकेष्टिवस्ततनुचिन्हमेति ।
मन्दादिषुक्ते रिपुराशिताथे तुरङ्गपद्यादिभयं वदन्ति ॥ ७९ ॥

Sloka 79. A person has a mark or mole in that part of the body which corresponds to the order from the Lagna of the Rasi which Rahu occupies being aspected by Venus. (*Pade Adhyaya 3, slokas 76—78*). If the lord of the 6th bhava be in conjunction with Saturn and Rahu, astrologers say, danger is to be dreaded from horses, cows, etc.

पापग्रहेण संदृष्टे बलहीनेऽरिनायके ।
पापान्तरगते यास्यति शत्रुपीडा भविष्यति ॥ ८० ॥

Sloka 80. When the lord of the 6th bhava is without strength and aspected by a malefic planet or is between two malefic planets, there will be trouble from enemies.

अत्रस्थानाधिपे दुःस्थे नीचमूढारिराशिने ।
लग्नेशे बलमंशुक्ते शत्रुनाशं वदेद्गुप्तः ॥ ८१ ॥

Sloka 81. When the lord of the 6th bhava is in a dustthana (Dustthana) and is depressed, eclipsed or in an inimical sign, and the lord of the Lagna is possessed of strength, a wise astrologer should divine the destruction of all enemies.

NOTES.

In this connection compare what the author of 'उत्तरपाराशर' says about this bhava :

पष्ठेशारौ तु दुःस्वावशुभतत्पुतौ वीक्षितौ वा शुभैश्वे-
 च्छर्तुर्निवार्य दृष्टौ यदि शुभमिलितौ शत्रुवृद्धिर्भूनीह ।
 एवं चेदष्टमेशो न भवति हि रुग्ण रोममुक्तः शुभैश्वेत्
 दृष्टौ पष्ठाष्टमेशावशुभतरपुतौ कुन्तलज्जासिञ्चातम् ॥

पष्ठाष्टमेशविधुरादयभिषाः समेता दृष्टा मिथो वनपमीलितपापमुक्तौ ।
 तदृष्टमुक्तिषु भवन्ति हि मेहवृन्तकूरजगन्धरसमीरणमुल्यरोगाः ॥
 एवं स्थिते दिनकरोऽपि प्ररा पदुक्तास्ते संभवन्ति हि भिषग्विरसाध्यरोगाः ।
 दृष्टाश्च ते हि शुल्का भृगुणा युताश्चेत् शान्ता भवन्ति सहसैव समल्लरोगाः ॥

पष्ठेशे गोपुराद्यादौ दिवाकरनिरीक्षिते ।
 लमेशे बलसम्पूर्णे ज्ञातरीनामुपकारकृत् ॥ ८२ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
 त्रयोदशोऽध्यायः ॥

Sloka 82. When the lord of the 6th bhava has attained a Gopura or other higher Vaiseshikamsa and is aspected by the Sun and when the lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends &c.

जातकपारिजाते चतुर्दशोऽध्यायः

॥ सप्ताष्टमनवमभावाध्यायः ॥

Adhyaya XIV.

THE EFFECTS OF THE 7TH, 8TH AND THE 9TH BHAVAS,

॥ अथ सप्तम भावफलम् ॥

यात्रापुत्रकलत्रसौख्यमखिलं संधिन्तयेत् सप्तमाव
उक्तं पुत्रसुखासुखागमफलं सर्वं च यत्तद्भवेत् ।

जारः कामगते सिते मदने सदिध्वने वा तथा
कामे जीवयुतेक्षिते शुभगृहे जातो न जारो भवेत् ॥ १ ॥

Sloka 1. It is from the 7th bhava that an astrologer can divine all about any journey a person may undertake, his sons, his wives and his enjoyment. What has been said in regard to son's worldly comfort or misery as the effect accruing from the preceding bhavas may also be predicted from this bhava. When Venus is in the 7th bhava or the lord thereof is in conjunction with Rahu or Ketu, the person born will become an adulterer. But this effect does not follow when the 7th bhava is a benefic sign and is also occupied or aspected by Jupiter.

अथ जलकाभरण

रणाङ्गं चापि वणिकृत्रियाश्च जायाविचारागमनप्रयाणम् ।
शास्त्रप्रवीणैर्हि विचारणीयं कलत्रभावे किञ्च सर्वमेतत् ॥

पष्ठेशारौ तु दुःस्वावशुभतरयुतौ वीसितौ वा शुभैश्वे-
 च्छत्रुर्निवार्य ह्यौ यदि शुभमिहितौ शत्रुवृद्धिर्भुवीह ।
 एवं चेदष्टमेशो न भवति हि रुग्ण रोगमुक्तः शुभैश्वेत्
 ह्यौ पष्ठाष्टमेशावशुभतरयुतौ कुन्तलङ्गातिघातम् ॥

पष्ठाष्टमेशाविधुराश्रयिभाः समेता दद्या मिथो धनपत्नीलितपापमुक्ती ।
 तदृष्टमुच्छिष्टं भवन्ति हि मेहकुच्छ्रून्मूत्रवणन्वरसमीरणमुल्लस्यरोगाः ॥
 एवं स्थिते दिनकोरेऽपि पुरा यदुक्तास्ते संभवन्ति हि विषम्भिरसाध्यरोगाः ।
 दद्याच्च ते हि शुक्ला शृङ्गा सुताश्चेत् क्षान्ता भवन्ति सहस्रैव समस्तारोगाः ॥

पष्ठेशे गोपुरांशादी दिधाकरनिरीभिते ।
 लमेशे बलसम्पूणे क्षातीनामुपकारकृत् ॥ ८२ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते आतकपारिजाते
 त्रयोदशोऽध्यायः ॥

Sloka 82. When the lord of the 6th bhava has attained a Gopura or other higher Vaiseshikamsa and is aspected by the Sun and when the lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends &c.

चक्षुः कामपमार्गैररिमृतिप्रान्तान्विहाय स्मिन्-

रन्योन्यस्य (बिलप्रतो) गृहस्थितोऽपि यदि वा स्वक्षेत्रमित्रोद्यमैः ।

पश्यद्भिः स्वगृहाणि वा स्थित्यगृहान्त्येकां मियक्षेत्रगै-

रप्येतैररिगैरक्षितसुतैरेतैस्तु बह्वज. त्रियः ॥

वित्तास्तारिपभार्गवास्तनुगताः पापान्विताः कामुकः

पापव्योमचरान्वितौ तनुरिपुस्त्रानाधिर्पा चेत्तथा ।

कामस्ये रिपुचित्तलप्रपद्यते पापे परस्त्रीरतः

पापारातिकलत्रपा नवमगाः कामातुरो जायते ॥ ३ ॥

Sloka 3. When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous. The same will be the effect if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 6th, the 2nd and the 1st, the person concerned will be addicted to women not his own. If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

cf. सर्वार्थविन्यासवि

लग्नास्थिता वित्तकलत्रशुनायाः गशुका यदि पापयुक्ताः ।

जातः परस्त्रीषु रतः कुमार्गी शुभेक्षितश्चेत् तथा भवेत् ॥

वज्रारिषी पापयुगौ यदि म्याज्जात. परस्त्रीषु रतः कुमार्गी ।

लग्नेश्वरे शशकुटुम्बनाम पापैर्युते वा यदि दारराशौ ॥

जातः परस्त्रीषु रतः ॥

जातः कर्मघनास्तपा दशमगाः पुत्रादिकारग्रहाः

दुःस्था भीशुरुकामपाः सुवृद्धे पापेक्षितेऽनात्मजः ।

Also भाष्यकर

शुभतिपदादुद्वाहं भार्यापतिमृषदविगुडशीरम् ।

आगमनं सदिदं मृत्राशयं च नष्टनम् ॥

दुःस्थे कामपती तु पापग्रहमे पापेक्षिते तद्युते

तज्जायामयनस्य मध्यमफलं सर्वं शुभं चान्यथा ।

कामस्वानपत्तौ मितेन सहिते पापधर्मे कामधीः

सौम्यधर्मे शुभत्वेद्योदितयुते जातः सितच्छत्रवान् ॥ २ ॥

Slok : 2. If the lord of the 7th bhava occupying a दुःस्थान (Dustthana) be in a malefic house and aspected by or associated with a malefic planet, the effect of the 7th bhava would be but mediocre. If these conditions be reversed, the effect of the bhava would be wholly auspicious. If the lord of the 7th bhava be in conjunction with Venus and occupy a malefic sign, the person born will be lustfully inclined ; if it be in a benefic sign and associated with or aspected by a benefic planet, the person concerned will get a white umbrella which is the emblem of royalty.

NOTES.

This and the next three slokas are in प्रत्ययाने.

प्रत्ययाने

मित्रस्वांशपरम्परहृदयगतौ श्रीभार्यवधनयो

दृष्टौ वा मिलितौ शुभेन शुभयोर्मध्यं गतौ यस्य तु ।

एकं तस्य कलत्रमुक्तमगुणं सौन्दर्यमन्यादृशं

सौख्यं चाधिकयोगनातकमिदं योग्यं मुकीर्तिर्भवेत् ॥

दुःस्थानस्थौ तु तौ चेदशुभपरिगता पापदृष्टौ कलत्र-

द्वन्द्वं भीमेन दृष्टावथ यदि मिलितौ प्राकृत्कलनस्य हानिः ।

स्वाधेवान्यत्कलत्रं रिपुभयनगतौ मौढ्यनीचं गतौ चेत्

बह्वीनां कामिनीनां स भवति दयितः कामशुके तु कामी ॥

नष्टुः कामपमार्गवैररिमृदिग्रान्तान्विहाय स्थितै-

रन्योन्यस्य (मिच्छतो) गृहस्थिनोऽपि यदि वा स्वक्षेत्रमिष्टोत्तमैः ।

पश्यद्भिः समूहाणि वा क्षियमुशन्त्येकां मिथक्षेत्रमै-

रप्येतैररिगैरीक्षितयुतैरैस्तु बहुजः क्षियः ॥

वित्तास्तारिपमार्गवास्तनुगताः पापान्विताः कामुकः

पापयोमचरान्वितौ तनुरिषुस्थानाभिपी चेत्तथा ।

कामस्ये रिषुवित्तलपपयुते पापे परस्त्रीरतः

पापारातिकलत्रपा नयमगाः कामातुरो जायते ॥ ३ ॥

Stoka 3. When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous. The same will be the effect if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 6th, the 2nd and the 1st, the person concerned will be addicted to women not his own. If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

८. सर्वार्थविस्तारणि

लभ्यस्यता वित्तकलत्रशत्रुनापाः मशूका यदि पापयुक्ताः ।

जातः परस्त्रीषु रतः कुमार्गी शुभक्षित्येष्वेव तथा भवेत् ॥

लभ्यारिषौ पापयुतौ यदि न्याज्जन, परस्त्रीषु रतः कुमार्गी ।

लभ्येश्वरे शत्रुकुटुम्बनाथे पापैर्युते वा यदि दारराशौ ॥

जातः परस्त्रीषु रतः ॥

जातः कर्मघनास्तपा दशमगाः पुत्रादिकारग्रहाः

दुःस्था धीशुरुकामपाः सुतगृहे पापेभित्तेऽनात्मजः ।

जीवज्ञौ यदि वा निशाकरसितौ कामे बहुस्त्रीरतः

शुके मन्मथराशिगे चलयति स्त्रीणां बहूनां पतिः ॥ ४ ॥

Sloka 4. If the lords of the 10th, the 2nd and 7th bhavas occupy the 10th bhava, the person born will have intrigues with women other than his wife. If the lords of the 5th, the 9th and the 7th bhavas which are the initiatory planets in respect to an offspring be in a दुःस्थान (Dustthana) and if the 5th bhava be aspected by a malefic planet, the person concerned will be childless. If Jupiter and Mercury or the Moon and Venus be in the 7th bhava, the person will be addicted to many women. If Venus occupying the 7th bhava be strong, the person concerned will have many wives.

cf. मर्माभिप्रेतानि

कर्मेशवितेशकलव्रनाथ मानस्यता मारुदाहरन्ति ॥

धीधर्मनाथौ सकलव्रनाथौ दुःस्थानगौ क्षीनश्लौ शुभेन ।

दृष्टे पुते दारदुःखयोगे त्वपुत्रयोगे मुनयो वदन्ति ॥

शुक्रारौ भद्रगौ कलत्ररहितौ धर्मात्मजस्यौ तथा

शत्रुस्थानगतौ निशाकरसितौ यद्येकपुत्रो भवेत् ।

लग्नात्तन्वययोगेषु पापस्वचरेभ्यिन्दौ मुते दुर्धले

वन्ध्यास्त्रीपतिरेव जातमनुजो जायादिहीनोऽप्यवा ॥ ५ ॥

Sloka 5. If Venus and Mars be in the 7th bhava, the person born will be bereft of a wife. The same effect will follow if the planets be in the 8th and the 5th bhavas. If the Moon and Venus occupy the 6th bhava, the person concerned will have only one son. If malefic planets occupy the 1st, the 7th and the 12th bhavas, and the Moon occupying the 5th be weak, the person born will either have a barren wife or be wifeless.

NOTES.

cf. शोराज

लक्ष्मन्त्यमदगैः पार्षेः क्षीणे धीस्थे निराकरे ।

पुत्रनायाविहीनस्य जायते नन्म निश्चितम् ॥

Also माराकला

युने कुनभार्गवयोर्नातः प्रल्यो भवेद्विच्छदारः ।

धीवर्षस्मितयोर्वा पक्विरूपं पण्डितैरेवम् ॥

लक्ष्मन्त्यमदनस्त्यैः पार्षेः क्षीणे निराकरे धीस्थे ।

स्त्रीहीनो भवति नरः पुत्रैश्च विवर्जितो नृनम् ॥

Also कनदीपिका

दरिद्रो सुतगे प्रणष्टवर्जितोऽपुत्रोऽथवा धीश्वरो

युने वा निभनेश्वरोऽपि कुरुते पत्नी विनागं भुङ्क्ते

क्षीणेन्द्वौ सुतगे व्यापलतनुगैः पपिरदारारम्भजः

स्त्रीसंगोऽननारामे मदगयोः स्वर्धन्निषाज्योर्वदेत् ॥

If the lord of the 7th house be in the 5th, the native will lose his wife or become son-less. The loss of the wife is certain if the lord of the 5th or the 8th house happens to be in the 7th. If the waning Moon be in the 7th and malefice should occupy the 12th, the 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.

चन्द्रोदयोः सितरवी मदनोदयसौ

चन्द्रोदये समग्रदे ललनाकृति स्यात् ।

पुंराशिगे पुरुषमावयुर्त कलत्रं

स्त्रीपुंशदेक्षितयुवे सति मिश्ररूपम् ॥ ६ ॥

Stoka 6. If Venus and the Sun be in the 7th or the 1st bhava, the person born will have a barren wife. If the house occupied by the Moon be an even sign, his wife will have the proper female form ; if it be a male Rasi, the wife will have a masculine form ; if the house

in which the Moon is be either occupied or aspected by both male and female planets, she will be of a mixed aspect.

भौमांशे वा भौमराशौ विलम्बात् कामस्थाने जन्ममे वा वधूनाम् ।
जाया दासी नीचमूढग्रहांशे दुष्टा वा स्थायीवने मर्त्यहीना ॥७॥

Sloka 7. If the 7th bhava from the Lagna in the case of males, or the 1st bhava in the case of women, be either in Mars' house or amsa and if the planet owning the amsa of the 7th bhava be either weak or eclipsed, the woman concerned will be a servant-maid or will become vicious in her youth, and will be abandoned by her husband.

शुभांशराशौ यदि सङ्गुणाद्या शुभेक्षिते चारुतरं कलत्रम् ।
चन्द्रांशके दुर्बलचन्द्रराशौ जाता पतिव्री सपले तु साध्वी ॥ ८ ॥

Sloka 8. If the 7th or the 1st bhava adverted to in the preceding sloka be in the Rasi or amsa of a benefic planet, the wife will be virtuous; if aspected by benefic planets also, she will be amiable all the more. If the bhava be in the Rasi or amsa owned by the Moon without strength, the woman will cause the death of her husband; but if the Moon be strong, she will be a faithful wife.

अकांशे कुलटा निजोद्युहमे साध्वी शुभालोकिते
लग्ने शीतकरेऽथवा मदनमे नीचारिमूढान्विते ।
पापज्यालविहङ्गपाशनिगलद्रेकाणमामान्विते
सन्ध्यंशे विगतव्रता च विघप्ता जातस्य जाया भवेत् ॥ ९ ॥

Sloka 9. If the Moon occupying the 1st or the 7th bhava be (1) in a Navamsa belonging to the Sun,

the wife of the person born will be unchaste ; (2) in its own or exaltation house and aspected by a benefic planet, she will be virtuous ; and (3) in its depression or inimical house or in a state of eclipse or in a malefic Drekkana termed सर्प-Sarpa, पक्षि-Pakshin, पाश-Pasa, or निगद-Nigada, (*Vide supra* Adhyaya 6, sloka 35) or in a position forming the ऋषमन्त्र-Raksha sandhi, the wife will become either incontinent or widowed.

कामस्ये तनुपे शुभप्रदपुत्रे सर्वश्रजामृच्छति

क्रक्षे मदमे विलपरमणे दुर्पश्रजातादनाम् ।

वर्णे रूपगुणाकृति च सकलं यच्चदृष्टोक्तं वदेच्च

दुर्वापारकरप्रदाकृतिनरप्रीतिं प्रयात्यङ्गना ॥ १० ॥

Sloka 10. If the lord of the Lagna be in the 7th bhava and in conjunction with a benefic planet, the person born will get a wife born of a good family. But if the 7th bhava occupied by the lord of the Lagna be a malefic sign, the wife will be a base-born woman. Her hue, form, attributes, features etc. the astrologer should declare from those prescribed for the sign constituting the 7th bhava. The woman finds pleasure in the man whose features are in conformity with those of the planet impelling her to evil courses.

यायापकाक्षसंयुक्ते कलत्रे दृष्टचारिणी ।

रपौ वन्द्या तु शीतशी क्षीणे तु व्यभिचारिणी ॥ ११ ॥

Sloka 11. When the 7th bhava is occupied by a malefic or an invisible subsidiary planet (उपग्रह-Upagraha *vide* Adhyaya 3 sloka 6), the wife will be wicked. If the Sun occupy it, she will prove barren ; if it be the waning Moon, she will be unfaithful.

कुजे तु म्रियते मन्दे दुर्मगा राहुसंयुते ।

परदारोऽस्तिस्त्रायां निषेकामावकोऽस्तुतः ॥ १२ ॥

Sloka 12. If the 7th bhava be occupied by Mars, the wife will die ; if by Saturn, she will be disliked by her husband ; if by Rahu, the husband will take to women not his own, and will find no delight in his wife and will have no child by her because of the absence of cohabitation with her.

धूमे विवाहहीनः स्यान्म्रियते कर्मके सति ।

परिवेषे तु दुःशीला केतौ वन्ध्या सती भवेत् ॥ १३ ॥

Sloka 13. If the 7th bhava be in धूम (Dhuma), the person born will have no marriage ; if it be in कर्मक (Karmuka), he or his wife will die ; if in परिवेष (Parivesha) the wife will be ill-behaved ; if in Ketu, she will be barren but virtuous.

काले विदारः पापे तु गर्भस्रावेण संयुता ।

मुशीला स्त्रीम्रधृता च पूर्वभागे मुधाकरे ॥ १४ ॥

Sloka 14. If the 7th bhava be in काल (Kala), the person born will be wifeless. If a malefic planet be in that bhava, the wife will have miscarriage. If it be occupied by the Moon getting full, she will be virtuous and bring forth children.

बुधे सुपुत्रा वागीशे शुण्युक्ता सुपुत्रिणी ।

शुके सौभाग्यसंयुक्ता श्रीमती च चलान्विते ॥ १५ ॥

Sloka 15. If Mercury be in the 7th bhava, the wife will bear good offspring ; if Jupiter, she will be virtuous and have excellent progeny. If the 7th bhava be occupied by Venus in strength, the wife will enjoy a happy wedded life and will be highly prosperous.

स्त्रीपुत्रये बलिनि शोभनखेटदृष्टे
 पट्टाधिपेन सहिते सति वीक्षिते वा ।
 जारेण पुत्रजनितभग्नैवेति जाया
 तस्या धवो बहुकलत्रपुत्रोऽप्यपुत्रः ॥ १६ ॥

Sloka 16. If the lord of the 7th or 7th bhava possessing strength and aspected by a benefic planet be in conjunction with or aspected by the lord of 6th, the wife will acquire a son by a paramour. Her husband, though he may be possessed of many wives, will be childless.

NOTES.

See XIII.—15 *supra*.

नीचे गुरी मदनगे सति नष्टदारो
 भीमे कलत्रभवने रविजे उर्ध्वे ।
 मन्दारराशिनवभागगते गुरेज्ये
 जारो भवेदिनशुत्तारसमन्विते वा ॥ १७ ॥

Sloka 17. When Jupiter occupies the 7th bhava in depression, the person born will lose his wife. If Saturn occupy the 7th bhava identical with Meena, the effect will be the same. If Jupiter occupy a Rasi or Navamsa owned by Saturn or Mars, the person concerned will have intrigues with other women. The effect follows also when Jupiter is in conjunction with Saturn or Mars.

NOTES.

First Half. For this and some more vague relations to loss of wife, cf. कलत्रविना.

शुके वृद्धिकर्ग मदे मृगवधूः रामे वृषस्थे सुपे
 मीनाशस्त्वथ नीचगे गुरगुरौ धूनाधिरुद्धे तथा ।

नमित्रे शपणे शनौ सति तथा भौमेऽपवा वीर्यति-
 चन्द्रक्षेपयोगोर्मदेऽर्किकुजयोः पत्नी सती शोभना ॥

When Venus occupies Vrischika identical with the 7th house, the wife of the person born will die soon). The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression, or when Saturn or Mars is posited in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Cancer, the wife of the person concerned will be of a good disposition and fortunate.

अस्ते वास्तपतावसहस्रमुते दृष्टेऽन्यसन्मध्यगे
 नीचारातिगृहेऽर्किकान्त्वमिहते व्यात्कत्रवश्रुतिम् ।
 कामे वा सुतभागयोर्विकृतदारोऽसौ सपापे भृगौ ॥

If the 7th house or its lord be associated with, aspected by, or posited betwixt malefics, or be in depression or inimical sign or be eclipsed by the Sun's rays, one ought to predict loss of wife. Venus in conjunction with a malefic occupying the 7th, 5th or 9th house will make the native bereft of a wife.

कलत्रभावे रिपुगीर्वातस्ये गृहेऽपवा पापनिरीक्षिते वा ।
 कलत्रमे पापयुतेऽपदृष्टे कलत्रहानि प्रवदन्ति सन्तः ॥

If the lord of the 7th occupies an inimical or depression sign or be eclipsed or be aspected by malefics, and the 7th house be associated with or aspected by malefics, there will be loss of wife; so say the wise.

Latter half. According to Mantreswara, it is Venus (and not Jupiter) if in a Varga of Mars or Saturn that makes the native immoral.

शुके वा कुममन्दवर्गसहिते दृष्टे परस्त्रीरतः ॥

When Venus is in a *varg* (Varga) of Mars or Saturn, or has the aspect of these planets, the person born will have a liaison with other people's wives.

सप्तमे वाष्टमे पापे व्ययस्ये घरणीसुते ।
अदृश्ये यदि तन्माथे कलत्रान्तरभागमेव ॥ १८ ॥

Sloka 18. If a malefic planet occupy the 7th or the 8th bhava and Mars be in the 13th, and if the lord thereof be invisible, the person born will have another wife.

NOTES-

The following sloka from *ब्रह्मविद्या* gives some more yogas for having two wives:

भौमाकर्षस्ते भृगुनशशिभोर्दारहीनोऽसुतो वा
श्रीवेऽस्ते ना भवति भवगौ द्वौ ग्रहौ श्रीद्वयं व्याप्त ।
द्वन्द्वक्षोभे मदपतिसितौ नख जायाद्वयं स्यात्
नाभ्यां युक्तैर्मग्ननिलैर्दारसंख्यां वदन्तु ॥

If Venus and the Moon are in opposition to Mars and Saturn in any nativity, the person concerned will be either wifeless or restless; when there is a hermaphrodite planet in the 7th house, and the 11th house is occupied by two planets, the person will have two wives. If the lord of the 7th house and Venus be each posited in a dual Rasi or Amsa, the person will have two wives. Generally one ought to predict the number of wives in such cases through the number of the planets in conjunction with those two viz., the lord of the 7th and Venus.

सुपक्वजातं प्रथमं कलत्रं लभेन्नरो दारपसंयुतवेत् ।
दिनेशकान्त्याभिहतसदानीं सुरूपहीनां सुतरां वदन्ति ॥ १९ ॥

Sloka 19. If the lord of the Lagna be in conjunction with that of the 7th, the person born will get a mature excellent wife. If the lord of the Lagna in the above position be at the same time obscured by the Sun, the wife will be entirely devoid of good features.

विचे पापबहुत्वे च कलत्रेशे तथा स्थिते ।

पापग्रहेण संदृष्टे कलत्रत्रयमागमवेत् ॥ २० ॥

Sloka 20. When there are several malefic planets in the 2nd bhava and the lord of the 7th is likewise there aspected by a malefic planet, the person born will have three wives.

ॐ. मयामिनिनाथनि

विचे पापबहुत्वे तु कलत्रे वा तथाविधे ।

तदीतो पापसिद्धे कलत्रत्रयमागमवेत् ॥

केन्द्रत्रिकोणे दारेषे स्तोत्रमित्रसखगणि ।

कर्माधिपेन वा दृष्टे बहुस्त्रीसहिती भवेत् ॥ २१ ॥

Sloka 21. When the lord of the 7th bhava occupying a Kendra or Kona is in its own, exaltation, or friendly sign or is aspected by the lord of the 10th bhava, the person born will be associated with many wives.

कलत्राधिपतौ केन्द्रे शुभग्रहनिरीक्षिते ।

शुभांशे शुभराशौ वा पत्नी व्रतपरायणा ॥ २२ ॥

Sloka 22. When the lord of the 7th bhava is in a Kendra and is aspected by a benefic planet or is in a benefic Navamsa or Rasi, the wife will be devoted to the observance of vows.

दाराधिपे सोमद्युते सपापे नीचारिखर्गे रिपुनायभावे ।

पापान्तरे पापदृष्टा समेते जाया पतिमी कुलनाशिनी स्यात् ॥

Sloka 23. If the lord of the 7th bhava be Mercury in a depression or inimical varga and associated with a malefic planet, and if it also occupy the 6th or the 8th bhava, in the midst of two malefic planets and aspected

by a malefic planet, the wife will kill her husband and ruin his family.

NOTES.

This as well as slokas 25, 26, 27, 28, 29, 30, 31, 32, 34, 37, 38, 39, 40, 41, 45 & 46 are in *वर्गसूत्र*.

The same effect is ascribed to a different *varga* in *दीर्घम्*

रविशुक्रौ मङ्गौ मङ्गलाभिषे निषण्णोऽपि विदुःशयनोऽप्यसौ ।

मरणमेति तदा स्वस्त्वयत्स्वम् रविर्विषदा मृतिता भवेत् ॥

शुभांशे शुभसंछे नपि जाया सुवंशजा ।

पापारूढे पापवर्गे तस्य जाया कुलंशजा ॥ २४ ॥

Sloka 24. If the lord of the 7th bhava occupy a benefic Navamsha and be aspected by a benefic planet, the wife will be of a good family. But if the lord of the bhava be in a malefic *varga* already occupied by a malefic planet, the wife will be base born.

कामस्त्वाने सख्येति सितयुतखर्चदरितरेण्यो मदन्ति

स्त्रीशस्यप्योमवासो न भवति गणने शुक्रयुक्तर्द्रर्षा ।

जायाभीषे सितर्धे सति धनमवने युक्ततंयुक्ततरेण्य

शुक्रान्नेशयुक्तपुनरनयपूवत्तमो जायते वा ॥ २५ ॥

Sloka 25. If the 7th bhava be occupied by a planet, the number of wives is declared by astrologers to be the number of planets in conjunction with Venus. Out of the above number, any planet that occupies its *Swakshetra* or exaltation is to be omitted. If the lord of the 7th bhava occupy the 2nd, identical with a sign owned by Venus, the number of wives will be the number of planets associated with Venus; or it may be that the person concerned may get as many new brides as there are planets in conjunction with Venus and the lord of the 7th bhava.

दारेण कुम्भपेन सहितं यावद्गृहा दुर्बलाः

तत्संख्याककलत्रनाशनकरा दुःस्थाननाथा यदि ।

यावन्तो बलशालिनः शुभकरास्तत्त्वयजायासुखं

कुर्वन्त्येकवियधरो बलयुतो यथैकदारो भवेत् ॥ २६ ॥

Sloka 26. How many weak planets there may be that are in conjunction with the lord of the 7th or of the 2nd bhava and are at the same time the lords of the 6th, the 8th or the 12th bhava (दुःस्थान-Dustthana), so many will be the wives to be destroyed by them. The more there are benefic strong planets associated with the lords of the two bhavas above named, the more will be the wives with whom the person born will live happily. If a single planet possessing great strength be associated with the lord of the 7th or of the 2nd bhava, the person concerned will have but one wife.

Notes.

८१. कलत्रपिका

स्त्रीसंख्यां पदैर्गर्हिर्गुणितमस्तैरेष्य सद्भिः स्थिति

धनेरो सखे शुभे सति बहूः साध्वी सुपुत्राभिवृत्ता ।

पापोऽपि खगृहं गतः शुभकरः पत्न्याश्च कामस्यतो

हित्वा पद्व्ययस्त्रयान्मदभ्याः सौम्यास्तु सौख्यावहाः ॥

It is through the (number of) planets in the 7th house that one ought to divine the number of women that a person may associate with. Of these, the number that will die (at an early age) will correspond to the number (of planets in the 7th house) that are malefic, while the number of benefics will denote the number that will survive. If the lord of the 7th be benefic and possessed of strength, the native will have a good-natured woman as his partner and be endowed with good children. Even a malefic will do good to the wife if he shall be in the 7th owning that house. Benefics in the 7th will be productive of good unless they happen to be the lords of the 6th, 8th and 12th houses.

Also cf. जलकर

स्वर्गे कलत्राधिपतौ कुटुम्बनाथे यदा त्येकलत्रप्रभाक् स्यात् ।

ताभ्यां समेतैर्हनायकैर्वा कलत्रसंख्यां प्रवदन्ति सन्तः ॥

लग्नानङ्गपतिस्फुटैस्समग्रहगे जीवे विवाहं वदेत्

चन्द्राधिष्ठिततारकावधुपर्योरैक्यांशके वा तथा ।

जीवे मित्रनवांशके चलयुते यदेकदारान्वितः

सांशे द्वित्रिकलत्रवान् बहुवधूनायः सप्तद्विंशके ॥ २७ ॥

Sloka 27. Add together the figures for the lords of the Lagna and the 7th bhava. Find the Rasi, etc., indicated by the result. When Jupiter traverses the Rasi, etc., above found, the astrologer may predict a person's marriage. The time of marriage may also be determined in the same way in respect to the total of the figures for the ruler of the stars occupied by the Moon and the lord of the 7th bhava. If the Navamsa occupied by Jupiter belong to a friend, the person concerned will have but one wife. If the amsa in question be Jupiter's own, the number of wives will be 2 or 3. If the amsa be that of Jupiter's exaltation, the person concerned will be the lord of many wives.

NOTES.

According to चतुर्विंश the probable time for marriage is thus ascertained:

शुक्रोऽलम्बे वा सप्तनवांशकत्रिकोणमायाति तदा विवाहः ॥

The marriage may be expected to come off when Venus or the lord of the 7th house in its orbit transits through a sign which is triangular to the Rasi or Navamsa owned by the lord of the Lagna.

कलत्रसंख्येय कलत्रहृदयैर्द्विंशतमं वाऽप्येकलत्रस्य ।

यदा विलगाधिपतिः प्रयाति कलत्रेभ्यो तत्र कलत्रलाभः ॥

The acquisition of a wife may happen during the dasa period

of the planet (1) posited in the 7th house, or (2) respecting the 7th house. The same may also happen when the lord of the Lagna in his orbit comes to the Rasi signifying the 7th house.

कलत्रनाथसितभांशकेशयोः सितक्षपानायकयोर्वलीयसः ।

दशागमे सूनपयुक्तभांशकत्रिकोणमे देवगुरौ करग्रहः ॥ २८ ॥

Sloka 28 Of the two planets that are the lords respectively of the Rasi and Navamsa occupied by the lord of the 7th bhava, find which is stronger. During the dasa period of that planet, the marriage of the person may take place, when Jupiter traverses the Trikona of the Rasi and amsa occupied by the lord of the 7th bhava. Again, find the stronger of the two planets Venus and the Moon. During the dasa period of the stronger planet, the period favourable to marriage may be found in the same manner as in the above case.

शुक्रोपेतकलत्रराशिपदशाभुक्तिर्विवाहमदा

लमाद्विचपतिसराशिपदशाभुक्तौ च पाणिग्रहः ।

कर्माप्तिर्भचनाविनापकदशाभुक्तौ विवाहः क्रमात्

कामेशेन युतः कलत्रगृहगस्तत्पाकभुक्तौ तु वा ॥ २९ ॥

|| Sloka 29. If the lord of the 7th bhava be associated with Venus, its Dasa and Bhukti may lead to marriage. Failing that, the Dasa and Bhukti of the lord of the Rasi occupied by the planet owning the 3rd bhava may have marriage-producing efficacy. The Dasa and Bhukti of the lords of the 10th and the 9th bhavas come next in order. Lastly, note the planet associated with the lord of the 7th bhava or the one occupying it. During the Dasa and Bhukti of one of these, marriage may take place.

NOTES.

It is, perhaps, implied here that each succeeding alternative is to be resorted to when the preceding one is found to be not promising because of the weakness, etc., of the planet concerned.

सौम्यप्योमघरः स्थितः शुभगृहे चादी ददाति धियं

पापार्थं शुभस्वेचरो यदि दक्षामध्ये विवाहादिकम् ।

क्ररः पापगृहोपगो यदि फलं पाकावसाने तथा

सौम्यर्क्षे यदि सर्वकालफलदः सौम्यान्वितः शोभनः ॥३०॥

Sloka 30. If the planet powerful for producing marriage be benefic and in a benefic house, it will bring on the happy event at the commencement of its Dasa. If the planet, being itself benefic, should occupy a malefic house, the marriage and other such happy events will take place in the middle of its Dasa. If the planet and the house it occupies be both malefic, the event in question will happen at the end of its Dasa. But if the planet in question occupy a benefic house and be in conjunction with a benefic planet at the same time, its influence for good will prevail during the whole of its Dasa period.

लग्नेश्वरसितनर्वाक्षपविस्त्राक्षी

चन्द्रे पुरन्दरगुरौ च कलत्रलाभम् ।

कामेशशुक्रगृहमेष्मरमन्त्रिणीन्दौ

केन्द्रेऽथवा गुरुपुत्रे सति गोचरेण ॥ ३१ ॥

(Sloka 31. Astrologers say that the acquisition of a wife may take place when the Moon and Jupiter in their progress arrive at the 2nd place from the lord of the Navamsa occupied by the lord of the Lagna at the birth of the person concerned. The same event may also happen when Jupiter reaches a sign occupied by

the lord of the 7th bhava or Venus. A third possibility is when the Moon and Jupiter occupy a Kendra.

यत्संख्याकमजादिकाममवनं तद्यत्सरे वा नृणां

साष्टाब्दे कृतमौलिकर्मपरतः कल्याणकालो भवेत् ।

लभादस्ताविलभनायकमुत्तमैवांशके संभवा

या सा भर्तृमनःप्रसादकरणी भर्ता तथैव स्त्रियाः ॥ ३२ ॥

Sloka 32. An auspicious time for men's marriage (other than what has been mentioned before) occurs in the year of their life indicated by the number made up of 8 and the figure denoting the order from Mesha of the sign representing the 7th bhava: this year being in the nature of things subsequent to the investiture with the sacred thread generally preceding marriage (in the case of the twice-born class). Add the figures for the lords of the 7th and the 1st bhavas and find out the Rasi and amsa indicated by the sum total. The girl born in the Rasi and amsa thus found is the one to win the heart of the person concerned. The husband-elect must equally prove acceptable to the wife.

कामान्वितेषु कथियशरराशिजाता

चन्द्रादतीव सुमया च पतिप्रिया स्यात् ।

स्त्रीजातके च पतिरिष्टकरो चभूनां

दिग्देशजा मृगशुक्रादयलाधिपस्य ॥ ३३ ॥

Sloka 33. Note the planets occupying or aspecting the 7th bhava from the Moon. A girl born in a sign belonging to any one of these planets will be highly fortunate as a wife and enjoy her husband's favor. A husband determined similarly in the case of a female horoscope will prove acceptable. The direction of the

7th, the 4th or the 8th bhava in the horoscope of a person may cause the death of his wife. If Mars occupy the same position in respect to the horoscope of the wife to be selected, the planet will prove injurious to the husband.

क्रूरव्योमचरः स्त्रीणामष्टमस्यो विलग्नतः ।

नीचानिपापवर्गेषु यदि श्रुत्युकरः पतेः ॥ ३५ ॥

Sloka 35 If a malefic planet occupying the 8th bhava from the Lagna in a female horoscope be in depression, inimical or malefic vargas, it proves fatal to the husband.

यूनकुडुम्पगतौ यदि पापी दारवियोगजदुःखकरौ तौ ।

सादृश्ययोगजदारयुतश्चेज्जीवति पुत्रधनादिशुतश्च ॥ ३६ ॥

Sloka 36 If there be malefic planets in the 2nd as well as in the 7th bhava, they cause distress by bringing about a bereavement of the wife. If the person concerned be joined in wedlock to a woman born in a yoga such as has been described above, he lives possessed of children, wealth and other blessings.

कलत्रराशिचित्तयेऽथवा स्यात् तदीयसंयुक्तभराशिकोणे ।

कलत्रराशिर्षदि पुत्रशाली तदन्पराशिर्षदि पुत्रहीनः ॥ ३७ ॥

Sloka 37 If the जन्मराशि (Janmarasi) of the wife be included in the triad designated कलत्रराशि (Kalattrarasi) or in the triangular signs of the Rasi occupied by the lord of the 7th bhava in the horoscope of the husband, the latter will have sons. If the जन्मराशि (Janmarasi) of the wife be other than those that have been enumerated, he will have no issue by her.

NOTES.

For कलत्रराशिचित्तम्, Cf. सप्तम्येतिहासम्

कलत्रनायस्त्रितमे तदीयं राशिं कलत्रस्य विदुर्महान्तः ।

तस्योचनीनं यदि वा कलत्रराशिं तदंशत्रितयं तदीयम् ॥

Great astrologers have recognised the Rasi occupied by the lord of the 7th bhava in the husband's horoscope as the जन्मराशि (Janmarasi) of his wife. The exaltation and the depression signs of the lord of the 7th bhava in the male horoscope as well as the Rasi of the 7th bhava form the constituent parts of the triad representing the जन्मराशि (Janmarasi) of the कलत्र (Kalatra) or wife.

फाठिन्योरुकुचा मदे दिनकरे फामाधिपे केन्द्रगे

जीवेन्दुशशितान्विते गुरुकृचा शुष्कस्तना भूमिजे ।

लम्बापीनपयोधरा सगुलिकछायासुतादिष्वजे

धूमादौ विपमाकृतिस्तनवती दुःस्थेऽथवा कामपे ॥ ३८ ॥

Sloka 38. If the Sun be in the 7th bhava, the wife will have breasts exceedingly strong. When the lord of the 7th bhava occupies a Kendra in conjunction with Jupiter, the Moon, Mercury or Venus, she will have a broad and swelling bosom; if Mars appear in the 7th bhava, her bosom will be shrunken. If the 7th bhava be occupied by Mandi, Saturn, Rahu or Keta she will have fat pendent breasts. If Dhuma and other invisible planets be in the 7th bhava or if the lord thereof occupy a दुष्टस्थान (Dustthana), her breasts will be ill-shapen.

वन्ध्यासंगमिनेऽस्तगे समवधूकेलिं निशानायके

भूपुत्रे तु रजस्रलाजनरतिं वन्ध्यावधूमेति वा ।

देश्यामिन्दुसुते तु विप्रवर्जितां जीवे स्थिते गर्भिणीं

नीचस्त्रीरतिमर्कजोरगशिलिप्रसृष्टेऽथवा पुष्पिणीम् ॥ ३९ ॥

Sloka 39. If the Sun be in the 7th bhava at a

person's birth, the object of his love and dalliance will be a barren woman; if the Moon, a woman of the same class as himself; if Mars, it will be a woman in menstruation or a barren wedded wife; if Mercury, a courtesan; if Jupiter, a woman of Brahmanic extraction; if Venus, he will have a liaison with a woman already *enueinte*. If the planet occupying the 7th bhava be Saturn, Rahu or Ketu, the object of his affections will be a low-born female or one in her periods.

क्रीडागारमिने वनं सुखगते चारुस्वगेहं विधी
भृशुप्रे सति कृद्यमिच्छति युधे जातो विहारस्वल्म् ।
जीवे देवगृहं सिते तु सलिलं मन्देऽथवा पञ्चगे
केतो माधवश्चक्ररश्मियुतस्थानं वधूस्तङ्गमे ॥ ४० ॥

Stoka 40. If the Sun occupy the 4th bhava the person born will preferably have the society of his wife in a pleasure house in a forest region; if it be the Moon, a fine room in his own residence; if Mars, a snug place enclosed by walls; if Mercury, a theatre or similar place of public entertainment; if Jupiter, a temple; if Venus, a retreat in water; if Saturn, Rahu or Ketu, the favourite haunt of the deity हरिहरपुत्र (Hariharaputra) described as the offspring of Siva and Vishnu conjoined.

शुक्राग्नि मदनस्थितेऽनिसुते कामाधिपे पञ्चमे
जायारिएष्टुपैति सप्तमगते भानो कलत्रार्थवान् ।
दुःस्त्री कामकुटुम्बपी सभृगुजौ दुःखिष्यपातौ तु वा
तत्तत्तुल्याककलत्रदा बलपुत्री विचास्तपो दारवान् ॥ ४१ ॥

Stoka 41. If Mars occupy a Navamsa owned by Venus in the 7th bhava, and if the lord of that bhava be in the 6th, the person born will suffer bereavement

in the death of his wedded wife. If the planet occupying the 7th bhava be the Sun, he will be blessed with wife and wealth. If the lords of the 2nd and the 7th bhavas be associated with Venus in a *दुःस्थान* (Dustthana) or in the 3rd bhava, he will have the ill-luck to lose so many wives ; but if the lords of those bhavas be strong, his wife will continue alive during his life-time.

जातः समेति भगवन्मनमस्तनाथे

शुकेण वीक्षितपुत्रे भृगुमन्दिरे वा ।

एवं कुटुम्बमवनमधिपतौ तथा स्याद्

दार्ढ्येगे दशमये ससिते तथैव ॥ ४२ ॥

Sloka 42. If the lord of the 7th bhava be aspected by or associated with Venus, or occupy a house owned by the latter, the person born will be so extravagantly fond of his wife as to indulge in *भगवन्मन* (Bhagachumbana.) The effect is the same when the lord of the 2nd bhava is in the same position as that described for the lord of the 7th in the preceding case ; or when the lord of the 10th occupies the 7th in conjunction with Venus.

कामेश्वरौ देवगुरुः सितौ वा समं भगं चारुतरं तरुण्याः ।

इक्षं भगं सप्तमराशिनाथे शनीन्दुवारासुवमप्यपाते ॥ ४३ ॥

Sloka 43. When Jupiter or Venus is the lord of the 7th bhava, the *puendum muliebre* of a young woman would be lovely and symmetrical. It will be narrow if the lord of the 7th bhava be betwixt the the planet Saturn, the Moon and Mercury.

दीर्घं समेति भगवन्मनमस्तनाथे जलस्थे उत्कारस्थे जलगृहोपगते तथैव ।

सार्द्धं भगं मदनगे भृगुवीधिवेऽब्जे शुभं त्वनार्द्रमुपपाति यधू सपापे ॥

Sloka 44. Its space will be ample if the lord of

the 7th bhava or its कारक (Karaka) be in a watery sign. It will be moist if the Moon occupying the 7th bhava be aspected by Venus; but if the Moon in the position described be associated with a malefic planet, it will be void of moisture.

लभेशस्वनवाशनाथगृहमे जीवे समेति स्त्रियं

नीचारातिनवांशके सति मृतस्त्रीको विदारोऽथवा ।

लभे कामपतिस्फुटादपहृते राशिधिकोणे गुरौ

लभे सप्तमराशिपस्फुटहृते जीवे मृतिं योषितः ॥ ४५ ॥

[Stoka 45. A man is joined to a woman when Jupiter is in a Rasi belonging to the planet owning the Navamsa occupied by the lord of the Lagna at his birth; but if the Navamsa in question belong to the depression sign of the lord of the Lagna or to its enemy, the person concerned will lose the wife that he marries or have no wife at all. Subtract the figures for the Lagna from those for the lord of the 7th bhava. The difference indicates a certain Rasi. When Jupiter occupies this Rasi or its Trikona, astrologers say that the death of the person's wife will take place. The same event may happen when Jupiter is in a Rasi indicated by the excess of the figures for the Lagna over those for the lord of the 7th bhava

लभ्यात्कामपकारकौ शुभफरी वीर्याधिके सप्तमे

पत्या साकमुपैति मृत्युमनला पापैरयुक्तेक्षिते ।

कामान्छिद्रदशापहारसमये शुकाष्टवर्गोदिते

राशौ भातुमुते फलत्रमरणं जीवे तदंशान्विते ॥ ४६ ॥

Stoka 46. If the lord as well as the Karaka of the 7th bhava from the Lagna be propitious and occupy the

7th place from the Lagna and if this 7th place be predominant in strength and unaspected by or unassociated with malefic planets, the wife dies simultaneously with the husband. Her death will occur during the period of the *dasa* or *अपहर* (Apahara) of a *छिद्र* (Chidra) planet (*vide* Adhyaya 5, slokas 52-53) with reference to the 7th bhava, when Saturn occupies the Rasi ascertained to be fatal to the wife through the *Ashtakavarga* of Venus (*vide* Adhyaya 10) and when Jupiter is in a Navamsa owned by this fatal Rasi.

मदनमवननाथे पारिजातादिवर्गे
सुरगुरुयुतदृष्टे शोभनस्थानयाते ।

दधिमधुघृतक्षीरपक्वोपदंशैः

सह शुचिरुचिरार्घं चारुकान्तामुपति ॥ ४७ ॥

Sloka 47. If the lord of the 7th bhava attaining a *पारिजात* (Parijatha) or a higher *varga* occupy a benefic place and be aspected by or associated with Jupiter, the person born will have at his meals food of a refined and excellent sort accompanied by such appetizing substances as curd, honey, clarified butter, sauce, milk and seasoned condiments ; and he will in addition be blessed with a charming helpmate.

॥ अथाष्टमभावफलम् ॥

आयुर्दायमनिष्टहेतुद्वयस्योमाशुरीशार्कजै-

रुक्तात्संफलयेत्तयापि निषण्णप्राप्तं प्रवक्ष्ये पुनः ।

अल्पायुर्नर्ययमेवैवा रिपुगते पापान्विते रन्ध्रे

लभेद्येन युते तु तत्र विपले जातोऽल्पजीवी नरः ॥ ४८ ॥

Sloka 48. From what has been said already, it is

possible to ascertain the allotted period of a person's life as affected by the untoward events due to the positions of the lords of the 1st, the 10th and the 8th bhavas and of the planet Saturn; but as it crops up again in connection with *Nidhana* (Nidhana) or the 8th bhava now under treatment, it is to be dealt with once more. If the lord of the 8th bhava being associated with a malefic planet occupy the 12th or the 6th bhava, the person concerned will be short-lived. The same effect is produced when the lord of the 8th bhava being weak happens to be associated with the lord of the Lagna in one of the two bhavas above-named (*vis.* the 6th or the 12th).

NOTES.

For things to be deduced from the 8th bhava, *rule* the following from (1) *जलधरा*.

रन्ध्रस्थानान्नीचने शुण्देशं क्षीरं क्षीद्रे मृषकुक्ष्यादिरीगम् ।

मेघं दण्डं मारणं तस्य हेतुः कसे मासं नामरं शेषमथ ॥

(2) *जलधरा*

मनुत्तारात्मन्तेपम्यदुर्गं शानं आयुः सद्दुतं वेति सर्वम् ।

रन्ध्रस्थानं सर्वदा कम्पनीयं प्राचीनतावाज्ञया मानरक्षः ॥

स्यसे रन्ध्रपती चिरायुर्दयच्छिद्राधिपी पृष्ठगी

रिःकल्पी यदि वा समेति मनुजो जातधिरायुर्बलम् ।

ज्यापारोदयरन्ध्रराशिपतयः केन्द्रधिकोणायना

दीर्घायुर्विवलाः समानुवनया यद्यल्पमायुर्धेत् ॥ ४९ ॥

Sloka 49. When the lord of the 8th bhava occupies its own house, the person born will be long-lived. If the lords of the 1st and the 8th bhavas occupy the 6th or the 12th bhava, then too will the person born enjoy prolonged vital energy. The lords of the 10th,

the 1st and the 8th bhavas in a Kendra, a Trikona or the 11th bhava lead to long life. But if they be weak and in conjunction with Saturn, the astrologer may declare life to be short.

NOTES.

This as well as stanzas 52, 53, 54, 55, 56, 60 & 63 are found in *सिद्धिचन्द्र*.

कर्मेश्वरन्धतनुषा षलशालिनधे-

ज्जातधिरापुरिनन्दनयोगहीनाः ।

द्रावप्यतीव षलिनौ यदि मध्यमायु-

रेफो षली लघुतरायुरनायुरन्याः ॥ ५० ॥

Sloka 50. If the lords of the 10th, the 8th and the 1st bhavas be all of them strong and unassociated with Saturn, the person born will be long-lived. If even two of them be strong, the person concerned will have medium life. If only one of them be strong, his life will be shorter than in the preceding case. If none of them be strong, he will have no period of life worth-mentioning.

रन्धाधिपे पापग्रहोपगते दुःस्थानगे पापग्रहेऽन्यमायुः ।

शुभान्विते शोभनराक्षिगुके शुभेक्षिते रन्ध्रगते विरायुः ॥ ५१ ॥

Sloka 51. If the lord of the 8th bhava being in conjunction with a malefic planet occupy a malefic sign or *दुःस्थान* (Dusthana—8th, 8th or 12th), the life of the person concerned will be short. But if the planet owning the 8th bhava be associated with or aspected by a benefic one or occupy a benefic sign or the 8th bhava itself, the life of the person born will be long.

नाशस्ये तनुषेऽन्यथा निधनये पापेन युक्तेक्षिते

मृदेऽन्यग्रहेऽन्यथा सिग्गुदे जातो भतायुर्भवेत् ।

दीर्घायुर्निजतुल्ये शुभयुते केन्द्रत्रिकोणेश्चवा

रन्ध्रे रन्ध्रपतौ चिरायुरुदयं याते विलगाधिपे ॥ ५२ ॥

Sloka 52. If the lord of the Lagna be in the 8th bhava or if the lord of the latter bhava in conjunction with or aspected by a malefic planet become invisible by its too great proximity to the Sun or be in the 6th bhava, the person born will be void of vitality. But if the lord of the 8th place from the Lagna be in its exaltation or in conjunction with a benefic planet or in a Kendra or a Trikona or in the 8th bhava itself, the person born will be blessed with long life. The same will be the case when the rising sign is occupied by its lord.

लभादन्त्यगृहाधिपे बलवति स्वर्क्षे चिरायुः सुखी

लभेशो यदि रन्ध्रपथ बलिनौ केन्द्रस्थितौ चेतथा ।

आधानोदयराशितोऽष्टमगृहान्मेधुरणं जन्ममं

शुक्रज्ञामरवन्दिर्वेधितयुतं यथाधुरारोग्यमाप् ॥ ५३ ॥

Sloka 53. If the lord of the 12th bhava from the Lagna occupy a स्वक्षेत्र (Swakshetra) and be strong, the person born will live long in comfort. The same effect follows when the lords of the 1st and the 8th bhavas are strong and occupy a Kendra. If Venus, Mercury or Jupiter occupy or aspect the Moon's place or the 10th from the sign of conception or birth or from the 8th bhava, the person concerned will enjoy health and long life.

रन्ध्रेशे रिपुरन्ध्ररिःफगृहणे तत्पाकशुक्ती मृतिं

मन्दाक्रान्तगृहेशपाकतमये रन्ध्रेशशुक्ती तथा ।

पाके रन्ध्रगृहाधिपस्य तदनुक्रान्तस्य शुक्ती तु वा

खेदानां बलदुर्बलेन सकलं संनिन्त्य यत्तद्वदेत् ॥ ५४ ॥

Sloka 54. If the lord of the 8th bhava occupy the 6th, the 8th or the 12th bhava, the astrologer may predict the demise of the person concerned (1) during the dasa and bhukti of the lord of the 8th bhava ; or (2) during the dasa of the planet owning the Rasi occupied by Saturn when the bhukti of the lord of the 8th bhava is in progress ; or (3) during the dasa of the lord of the 8th bhava when the bhukti of the planet next in order to the रज्य (Randhrapa-lord of the 8th bhava) is taking place—the question of “which of the three alternatives is to be chosen as applicable to any particular case” depending upon a nice balancing of the strength and weakness of the several planets concerned.

लग्नेशे निधनारिरिः कृणुह्ये साही सकेती तु वा

होरारन्ध्रपसंयुतग्रहदशा जातस्य भूत्सुप्रदा ।

सत्स्येष्टान्वितराशिनायकदशा नाशप्रदा देहिनां

खेटानां प्रथमागतस्य कथिनः पाकापहारे क्रमाद् ॥ ५५ ॥

Sloka 55. If the lord of the Lagna occupy the 6th, the 8th, or the 12th bhava in conjunction with Rahu or Ketu, the fatal dasa to the person born is that of the planet which is associated with the lord of the Lagna or of the 8th bhava. (If there be no planet so associated) the dasa of the planet owning the Rasi occupied by the lord of the Lagna or the 8th bhava will prove fateful. The death of the person concerned will occur during the bhukti and apahara of Rahu in the fatal dasa when Rahu takes precedence of other planets in ripening that portion of the fatal dasa.

न्यापारन्ध्रतनुनाथशून्यराणां

मध्ये विधुन्तुदयुतो विरलग्रहो यः ।

तत्पाकशुक्तिसमये मरणं नराणां

तद्युक्तीधुक्नभोगदशान्तरे वा ॥ ५६ ॥

Sloka 56. If out of the lords of the 10th, 8th and the 1st bhavas and Saturn the weak one be associated with Rahu, death will usually take place during the dasa and bhukti of this weak planet; or during the dasa and antara of the planet aspecting it or associated with it.

नाशे नाशपती तु लग्नपदशाधुक्ती समेत्यामयं

लग्ने लग्नपती तु लग्नपदशाधुक्ती शरीरार्तिमाक् ।

पश्चादामयनाशनं तनुमुखं मोदध संजायते

रन्ध्रेशे मलसंयुते तनुपतेर्दाघे मृतिर्दिदिनाम् ॥ ५७ ॥

Sloka 57. If the lord of the 8th bhava occupy the same, the person born will suffer from ailment during the dasa and bhukti of the lord of the 8th bhava. If the Lagna be occupied by its lord, the dasa and bhukti of the latter will bring on bodily suffering; but the person concerned will survive in each case, regain health and be happy. If the lord of the 8th bhava be strong, the dasa that brings on death is that of the lord of the Lagna.

जातस्य जन्मसमये विचले विलग्रे

लग्नेशरन्ध्रपतिपाकमपीव कष्टम् ।

पश्चादपीव सुखमेति विलग्ननाये

वीर्यान्विते निघनपस्य मृतिर्दिशायाम् ॥ ५८ ॥

Sloka 58. If, at the birth of a person, the 1st bhava be void of strength, he will have much difficulty in tiding over the dasa periods of the lords of the Lagna.

and the 8th bhava. Surviving this, he will have exceeding happiness. In the case in which the lord of the Lagna is strong, the death of the person concerned will occur during the dasa of the lord of the 8th bhava.

देहेषे च विनाशये षड्युते केन्द्रत्रिकोणस्थिते

तद्युक्तप्रदपाकशुक्तिसमये रोगापवादः फलम् ।

रन्ध्रेशस्तनुपञ्च खेचरश्रुती केन्द्रत्रिकोणस्थितौ

रन्ध्रस्वानगतस्य पाकसमये मृत्युं समेति ध्रुम् ॥ ५९ ॥

Sloka 59. If the lord of the Lagna identical with the lord of the 8th bhava be strong and occupy a Kendra or Trikona position, the person born will suffer from disease or be exposed to public censure during the dasa of the planet if any, associated with the lord aforesaid of the Lagna and the 8th bhava. If the lords of the Lagna and the 8th bhavas occupy a Kendra or Trikona in conjunction with another planet, the person will surely have his demise during the dasa of the planet if any occupying the 8th bhava.

नोवेदष्टमखेचरो यदि वतुप्रगप्तेन संचिन्तयेत्

मन्दे लग्नगतेऽथवाऽष्टमगते वत्पाकश्रुती मृतिः ।

रन्ध्रेशोदयनायकौ सखचरौ युक्तग्रहो दुर्बलो

यत्तस्य खेचरस्य पाकसमये श्रुती च मृत्युं वदेत् ॥ ६० ॥

Sloka 60. But if there be no planet in the 8th bhava (in the case considered in the latter part of the previous sloka), the death of the person concerned should be divined by means of the planet occupying the Lagna. The event will happen during the dasa of the last-mentioned planet when Saturn arrives in its progress through the orbit at the Lagna or the 8th bhava. If the

lords of the 1st and the 8th bhavas be in conjunction with other planets, then find out which of the associated planets is weak ; and it is during the dasa and bhukti of this weak planet that the astrologer should declare as probable the death of the person concerned.

लमात्पञ्चमराशिपेन सहितव्योमादनानां दशा

संख्यामानुहतावशेषगृहगे मृत्युं दिनेशे सति ।

पुत्रेशो न वियसरेण सहितः खान्देन संबिन्तयेत्

लमेशेन युतान्दमंगविहृतं संक्रान्तिपूर्वं दिनम् ॥ ६१ ॥

Sloka 61. (i) Find the aggregate number of years (according to बृहद्वा-*Ududasa*) of the planets associated with the lord of the 5th bhava. Divide this by 12. The remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. But if such lord of the 5th bhava is not associated with any other planet, then the aggregate number of years according to बृहद्वा (Udu dasa) of the lord of the 5th bhava should be divided by 12 and the remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. Again, add together the बृहद्वा (Udu dasa) periods of the lord of the Lagna and the lord of the 5th bhava or the planet associated with the lord of the 5th bhava as the case may be and divide the sum by 30. The result will indicate the day of the person's demise counted from the Sankrama day of the month.

त्रिकोणे केन्द्रे वा यदि पितृपुत्रपुत्रपुत्रयो

दशामृक्ती वेपामनुमरणमाहुर्मुनिगणाः ।

समीमे मन्दाळे फणिशुखि तु वेन्दौ निघनगे

त्वपसारस्तस्मान्मरणमथवेन्दौ कश्चनो ॥ ६२ ॥

Sloka 62. If the lords of the 9th, 1st and 4th bhavas should occupy a Kendra or Trikona, the sages say the mother of the person born will follow; the father in death during the dasa and bhukti or one of these planets (which one of them ? should be determined from other sources). If the Moon in the 8th bhava be associated with Mars, Saturn or Rahu, the person concerned will become liable to epilepsy, and death will result from that disease. The same consequences follow if the Moon on the wane be associated with the above mentioned planets.

NOTES.

Cf. V—8th supra.

Cf. प्रथमविमलाशुभिः

गुह्येशभाभ्येशविलग्नभावादिहोत्रगाः केन्द्रगताश्च सर्वे ।

गुह्यौ वदा तत्परिवाककाले पिवा महिमानुवृत्तिं च मातुः ॥

रन्ध्रे शशाङ्गे कणिनापयुते हीने स्वप्नहारयुतः तामन्दे ।

तत्र स्थिते हीनवले शशाङ्गे विशाचपीडा मज्जता च पीडा ॥

भीमादिमन्त्रान्यतमेन युते हीने शशाङ्गे निधनस्थितेऽपि ।

दुःस्थे स्वप्नहारमयानुवृत्तिः स्यात् विशाचभावा स्वप्ना वृत्तिः स्यात् ॥

चन्द्रे विचगतेऽथवा निधनमे जातो षड्रस्येदवान्

कर्मस्थानगते कुजे शुभयुते दुर्गन्धदेहो भवेत् ।

पापे रन्ध्रगते तु पापसहिते रोगप्रमादाकरः

सौम्यप्योमगृहेऽतिशोभनयुते जातः समोदः सुखी ॥ ६३ ॥

Sloka 63. When the Moon is in the 2nd or the 8th bhava, the person born will be liable to excessive perspiration. If Mars occupying the 10th bhava be associated with Mercury, the person's body will emit foul smell. When a malefic planet occupying the 8th

bhava is associated with another malefic planet, the person born will suffer from a multitude of diseases and distractions. But if the planet occupying the 8th bhava be benefic and be associated also with a benefic planet, the person concerned will live in ease and comfort.

शीर्षोदयेषु चरमादिषु वित्तपक्ष

लग्नाधिपस्य भुजगस्य दशापहारे ।

शृष्टोदये सति वदीयद्गणपस्य

वदीक्षितादिसहितस्य मृतिं वदेद्वा ॥ ६४ ॥

Stoka 64. When a person is born with a शीर्षोदय रसि (Seershodaya Rasi) for the rising sign, his death will occur in the dasa and apahara of the lord of the 2nd, 1st or of Rahu according as the शीर्षोदय (Seershodaya) rising sign is moveable, 'immoveable or of a dual kind. If the Lagna be a प्रीष्टोदय (Pristhodaya) Rasi, the death will happen during the dasa and apahara of the lord of the Lagna-drekkana if the Lagna be a moveable sign; if it be an immoveable one, the event will take place during the dasa and apahara of the planet aspected by the lord of the Lagna-drekkana; if a dual Rasi, during the dasa and apahara of the planet in conjunction with the lord of the Lagna-drekkana.

॥ अथ नवमभावफलम् ॥

भाग्यप्रभावगुरुधर्मतपःशुभानि संविन्त्येवमदेवपुरोहिताभ्याम् ।

भाग्येशदेवसचिवौ शुभवर्गयातौ भाग्ये शुभव्रह्मते समुपैति भाग्यम् ॥

॥ *Stoka 65.* It is with reference to the 9th bhava and Jupiter that an astrologer should think of a person's fortune, power, father or other such elderly person,

good works, strict observance of duty and general welfare. When the lord of the 9th bhava and Jupiter are in auspicious vargas and the 9th bhava is occupied by a benefic planet, the person born meets with good fortune.

NOTES.

of. जातकामरण

धर्मकृत्यायां मनसः प्रवृत्तिर्भाग्योत्पत्तिर्विभक्तं च शीलम् ।

तीर्थप्रयाणं मणयः पुराणैः पुण्यालये सर्वमिदं प्रदिष्टम् ॥

जातकामरण.

शुभभवनाद्गुरुभागे पितृपौत्रादयातवः प्राप्तिम् ।

ऊरुस्थानं स्यान्तं सहस्रोक्तं दानयोगमपिविद्याम् ॥

Slokas 65-87 are also found in जातकामरण.

पापारिनीतरपिदुस्तकरा नमोगा

भाग्यसिक्ता यदि यशोधनधर्महीनाः ।

पापोऽपि तुङ्गनिजमिदृशदोषगन्धेद्

भाग्ये तु भाग्यफलदः सततं नराणाम् ॥ ६६ ॥

Sloka 66. If the planets occupying the 9th bhava be malefic, hostile, depressed or eclipsed, the persons born in the yoga will be void of good name, wealth or moral worth. Even a malefic planet in the 9th bhava, if in exaltation, in swakshetra or in a friendly house, invariably does good to the men concerned.

सौम्यसामिश्रितेशितं नवमभं भाग्यप्रदं प्राणिनां

चद्राशीशसमेतराशिरमणो भाग्यस्य कर्ता भवेद् ।

भाग्येशः परिपायको भवति तत्पुत्रेश्वरो धोधक-

स्तुङ्गसार्धगृहोपगा यदि विरं भाग्यं प्रकुर्यन्ति ते ॥ ६७ ॥

||*Sloka 67.* The 9th bhava occupied or aspected by a benefic planet or its own lord secures happiness to

the persons concerned. The planet* owning the Rasi occupied by the lord of the 9th bhava is the author of the good fortune mentioned above. It is the lord of the 9th bhava that* matures the same. The lord of the 5th place from the 9th bhava is its awakener. If these planets be in exaltation or in their own signs, they produce long-lasting happiness.

भाग्यस्य दशवर्गजोचमवनस्त्रांशस्थिते पञ्चके

भाग्यं श्रीविपुलं समेति नृपतिस्तत्त्वामियुक्तेक्षिते ।

चत्वारो बलशालिनो नवमगा भाग्यं प्रपच्छन्ति ते

तुल्यस्त्रांशगताः स्वदेशविमर्षं त्यज्यत्र चान्यांशगाः ॥ ६८ ॥

Sloka 68. If there be in the 9th bhava five planets occupying an exaltation house, a swakshetra, an *uchchamsa* (Uchchamsa) or a swakshetramsa in connection with any of the 10 Vargas (*vide* Adhyaya 1, sloka 80), and if they be at the same time associated with or aspected by the lord of the 9th bhava, the person born will have good fortune abounding in wealth and glory and will become a lordly personage. Four such planets similarly placed in the 9th bhava and possessing strength are capable of yielding good fortune to the person concerned. This good fortune, they give in the country of one's birth if they occupy a position of exaltation, swakshetra or an *amsa* belonging to either of these two. If they be in any other *amsa*, the good fortune will crop up to the person concerned in a foreign country.

भाग्ये तत्पतिशोभनेक्षितशुभे भाग्ये समेति ध्रुवे

धर्मे पापशुभे शूरी शशिनि वा जातो गुरुस्त्रीरतः ।

हृष्टेऽर्केण शूरी नृपः स्थितिशुभा मन्त्री सुधेनार्थवान्

शुकेणाम्भपतिः सुखी तु शशिना मन्देन चोद्गादिभाक् ॥ ६९ ॥

Sloka 69. When the 9th bhava is occupied or aspected by its lord or a benefic planet, the person born does assuredly become possessed of good fortune. If the Moon or Venus be in the 9th bhava associated with a malefic planet, the person concerned will become addicted to women belonging to venerable elders. If Jupiter (in the 9th bhava?) be aspected by the Sun, the person concerned will become a lordly person; if aspected by Mars, he will be a minister; if by Mercury, he will be wealthy; if by Venus, he will command cavalry; if by the Moon, he will be happy; and lastly if aspected by Saturn, he will come into possession of camels and such other riding animals.

NOTES.

For the second quarter of the sloka, cf. भावकत

चन्द्रे सप्तमे यदि भर्मास्तौ शुभोः शुभे वा युद्धशरणाभी ।

धर्माधिपत्यांशवत्तौ त्वेव शुभे तथा साशशरणाभी ॥

विद्वान् धारणगोतुरङ्गधनवानिन्द्रार्कदृष्टे सुरी

सेनायादनरसवान् नवमगे जीवे कुजार्कक्षिते ।

विद्यापादविनोदविद्यापिपुलाः सूर्येन्दुज्वालोकिते

शुक्रादित्यनिरीक्षिते विनयवाक् जीवे उपास्यानगे ॥ ७० ॥

Sloka 70. If Jupiter occupying the 9th bhava be aspected by both the Sun and the Moon, the person concerned will be wise and in possession of elephants, cows, horses and wealth; if by the Sun and Mars, he will have an army, vehicles and precious stones; if by the Sun and Mercury, he will amuse himself with learned discussions and have abundance of wealth; if by the Sun and Venus, he will be polite in his address.

मन्दादित्यनिरीक्षिते गुणनिधिः प्राज्ञो बहुग्रामवान्
 जीवे चन्द्रकुजेक्षिते पृथुपज्ञाः सेनामुखश्रीयुतः ।
 तारेक्षेन्दुजनीक्षिते गृहसुखधेयार्थशय्यासनः
 शुकेन्दुप्रविलोक्षिते वितनयः शूरो धनी कर्मकृत् ॥ ७१ ॥

Sloka 71. If Jupiter occupying the 9th bhava be aspected by the Sun and Saturn, the person concerned will abound in moral excellence and be wise and in possession of many villages ; if by the Moon and Mars, he will have extensive fame, command an army and enjoy ease and wealth ; if by the Moon and Mercury, he will be blest with domestic happiness, valuable property, bedding and furniture ; if by the Moon and Venus, he will lack children, though brave, active and wealthy.

चन्द्रादित्यसुतेक्षिते तु गुणवान् प्रादी विदेशं गतो
 जीवे शुक्रपुषेक्षिते नवमगे विद्याधिको जायते ।
 सर्वव्योमचरेक्षिते नरपरो राजा बहुद्रव्यवान्
 सौम्याः स्वायरविचराज्यफलदाः सर्वे तपःस्वानगाः ॥७२॥

Sloka 72. If Jupiter in the 9th bhava be aspected by the Moon and Saturn, the person concerned will be meritorious and become an expounder of the law in a foreign land ; if by Mercury and Venus, he will surpass in learning. If all the other planets aspect Jupiter in the 9th bhava, he will be a great personage, a king, in possession of much valuable property. All the benefic planets when found together in the 9th bhava are capable of securing, to the person subject to their influence, dominion and wealth lasting for a long time.

भाग्यस्ये चशिनि प्रभाकरयुतशारेक्षिते भूपति-

स्तुम्भोमचरे सप्तःस्वलगते भूपाः क्षुमालोक्षिते ।

सेन्दौ शिगमकरे तु सप्त चनिको नेत्रागमार्थो भवेद्

दुःखी पादरताः कुजेन सहिते भानी नृपालमिवः ॥ ७३ ॥

Sloka 73. If the Moon occupying the 9th bhava be aspected by Saturn, Mercury and Mars, the person born will be a king; the same thing happens when a planet in its exaltation in the 9th bhava is aspected by a benefic one. If the Sun in conjunction with the Moon occupy that bhava, the person born will be wealthy but afflicted with Ophthalmia. If the Sun and Mars lie together in the 9th bhava, the person concerned will be ill at ease, disputatious, but liked by kings.

भानी सेन्दुरयुते सप्तमपद्रुलो दुःखी रुगार्थः सदा

पागीक्षेण युते विदुमियकरे जातः स्वयं विपमान् ।

* रोगी क्षुमपुते रघौ चनियुते रुग्णः पिता दुश्चिरुद्

चन्द्रे सावनिनन्दने तु जननीदन्ता धनस्यागवान् ॥ ७४ ॥

Sloka 74 If the Sun and Mercury appear in conjunction in the 9th bhava, the person born will have numerous enemies, will be unhappy and always suffering from some ailment. If the Sun in the 9th bhava be associated with Jupiter, the person born will be wealthy and do what will please a father. If the planet in conjunction with the Sun in the 9th bhava be Venus, the effect of it on the person born will be to make him sick. But if the Sun and Saturn occupy the 9th bhava together, the person concerned will be ailing as a father and that from a stomachic complaint. If there be the Moon and Mars associated together in the 9th bhava,

the person born will perpetrate matricide and will have to renounce his wealth.

वाग्मी शास्त्रकलापवान् नवमगे चन्द्रे सतारासुते

सेन्दौ मन्त्रिणि घोरघोर्नरवरः श्रीमान् गुरुस्थानगे ।

तारेद्ये कुलटापतिः सभृगुजे सापन्नमाहप्रियः

चन्द्रे मन्दयुते विधर्मगुणवान् माता कुलप्रच्युता ॥ ७५ ॥

Sloka 75. If the Moon and Mercury be together in the 9th bhava, the person affected by the yoga will be eloquent and conversant with many sciences. If Jupiter occupy the 9th bhava in conjunction with the Moon, the person born will be firm-minded, illustrious and prosperous. When the Moon and Venus are in the 9th bhava, the person concerned will have a strumpet for his wife and will be in favour with his step-mother. If the Moon in the 9th bhava be associated with Saturn, the person born will be void of all religious merit and his mother will be cast out of his family.

शास्त्री भोगसुखी कुजे शुभयुते सेज्ये धनी पूजितः

शुक्लेण दिवधूपतिः सह कुजे यादी विदेशं गतः ।

मौमे भाग्यसुखान्विते नवमगे पापी परस्त्रीरतः

सौम्ये सामरवन्दिते पदुमतिर्विद्वान् धनी पण्डितः ॥ ७६ ॥

Sloka 76. If Mars and Mercury be together in the 9th bhava, the person born will be learned in the sacred books and devoted to pleasure and ease; if Mars combine with Jupiter in that bhava, the person concerned will be wealthy and respected. The effect of Mars being associated with Venus in the 9th bhava is that the person born will have two wives and will be an ex-

pounder of law in a foreign land. If the planet combining with Mars in the 9th bhava be Saturn, the influence of the yoga on the person born is to make him wicked and addicted to women not his own. When Mercury and Jupiter are found together in the 9th bhava, the person born will be keen-witted, wise, wealthy and learned.

NOTES.

For the 2nd var. cf. first quarter of sloka 5, *ajira*.

प्राप्तो गीतरतिप्रियः। राशृगुजे चन्द्रागजे पण्डितः।
 सौम्ये मन्दघृते तु रोगतनुको विपाधिकोऽत्यपाकः।
 जीवे ह्यशृगुते चिरायुरधिकधीमान् रामन्दे गुरौ
 रोगी रक्षयतां तितेऽस्तिघृते भूपालतुल्यो भवेत् ॥ ७७ ॥

Sloka 77. When Mercury and Venus combine in the 9th bhava, the person born will be wise, devoted to music and pleasure, and learned; when Mercury and Saturn are found together in that bhava, the person concerned will be sickly, surpassing in wealth, but untruthful; when Jupiter and Venus occupy the 9th bhava together, their influence on the person born will be to make him long-lived and exceedingly prosperous; when Jupiter and Saturn are in conjunction in the 9th bhava, the person born will suffer from disease and will be rich in jewels; when Venus is associated with Saturn in that bhava, the person born will become a king's compeer.

रवीन्दुभीमा नवमोपपाता यदि सप्तम्या विहमाह्वीनाः।
 हिंसी विकर्मा रविचन्द्रसौम्या रवीन्दुजीवाः सुखवाहनादयः ॥ ७८ ॥

Sloka 78. If the Sun, the Moon and Mars combine in the 9th bhava, the person born will become an or-

phan and have an impaired limb; if three planets occupying the 9th bhava be the Sun, the Moon and Mercury, the person born will be cruel and engaged in forbidden acts; if the Sun, the Moon and Jupiter be found together in the 9th bhava, the person will enjoy much ease and will be rich in vehicles.

चन्द्रार्कौ ससितौ वधूकलङ्कद्राजप्रियो वित्तहा

भाग्यस्यै रविशीतगू शनिपुतौ भृत्यो विरोधी सताम् ।

रूप्यारौ सपुत्रौ तु तत्र सुभगः क्रद्धो विवादप्रियः

सेज्यौ देवपितृप्रियः सुतवधूवित्तान्वितो जायते ॥ ७९ ॥

Sloka 79. When the 3 planets in the 9th bhava are the Sun, the Moon and Venus, the person born will be a royal favourite and lose his wealth by engaging in quarrels for women. If the Sun, the Moon and Saturn be associated together in the 9th bhava, the effect on the person born will be that he will have to serve as a menial and become obnoxious to good people. If in that bhava the Sun, Mars and Mercury be united, the person born will be lovely, but ill-tempered and quarrelsome. If the combination in the 9th bhava consist of the Sun, Mars and Jupiter, the person concerned will evince love to Gods and the Manes and will be blessed with children, wife and wealth.

सूर्यारौ ससितौ विवादनिस्तः क्षोपी वधूदूषकः

छायाद्यनुपुतौ विमन्धुरधनो साधुः पितृमरिक्तः ।

धर्मस्यै रविचन्द्रजौ गुरुशुक्रौ राजप्रियो वित्तवान्

साङ्गौ राजसमः सभानुवनयौ पापी परस्त्रीपतिः ॥ ८० ॥

Sloka 80. If the Sun and Mars appear in conjunction with Venus in the 9th bhava, the effect of the

yoga on the person born will be to make him disputatious, irritable and rakishly inclined to the seduction of women. If the Sun and Mars be associated with Saturn, the person born will be friendless indigent and will become a parricide. If the planets in the 9th bhava be the Sun, Mercury and Jupiter, the person born will be a royal favourite and own large wealth. If the Sun, Mercury and Venus be together in that bhava, they will make the person born equal to a king; if the planet combining in the 9th bhava with the Sun and Mercury be Saturn, the person born will be wicked and addicted to women not his own.

जीवाकां सितसंयुतौ परवभूक्तो धनी पण्डितः

साकां जीवदिवाकरी यदि विद्वत्सामी तपःस्थानगौ ।

आदित्यासितभार्गवा नवमगा ह्रीनो नृपैर्दण्डितो

बाल्ये तप्तमनाः सुखी च परतन्त्रारक्षीतांशुजाः ॥ ८१ ॥

Sloka 81. The Sun and Jupiter combining with Venus in the 9th bhava make the person born rakish, wealthy and learned. If the same two planets become associated with Saturn in the 9th bhava, the person born will become a notorious libertine. When the Sun, Venus and Saturn appear together in the 9th bhava, the person born will become a vile convict. The Moon, Mars and Mercury conjoined in the 9th bhava give birth to one who, though afflicted in childhood, will become happy in later life.

देवाराधनतत्परो नवमगैश्चन्द्रारवागीश्वरैः

जातो नष्टकलत्रवान् क्षततनुः शूकेन्दुभूनन्दनैः ।

शुद्धो मातृहरो महीपतिस्तन्त्रारक्षार्थोत्तमैः

आचार्यो धनवान् विभूश्च रजनीनाथज्ञदेवार्चितैः ॥ ८२ ॥

Sloka 82. If the Moon, Mars and Jupiter be together in the 9th bhava, the person born will devote himself to divine worship. The combination in the 9th bhava of the 3 planets the Moon, Mars and Venus will make the person concerned bereft of his wife and subject him to accidents resulting in bodily hurt; if the Moon, Mars and Saturn be the trio planets in the 9th bhava, the person born will be of a base disposition, lose his mother but will become a king's peer; the Moon, Mercury and Jupiter appearing in the मठप (Bhagya-9th) make the person born a teacher and a wealthy lord.

मातुः सपत्नीजनको विधुः स्वात् चन्द्रशुक्रा नवमोपपाताः ।
पापी विचादप्रियपुष्टियुक्तो जातः शुभारश्मियुष्मार्कपुत्राः ॥ ८३ ॥

Sloka 83. When the Moon, Mercury and Venus are together in the 9th bhava, the effect will be that the person born will become subject to the control of his step-mother's father. If the Moon, Mercury and Saturn be the three planets in the 9th bhava, the person born will be wicked and inclined to pick quarrels.

चन्द्रामरेज्यौ ससितौ महीपः सार्कोत्मजौ सद्गुणकर्मशीलः ।
मन्दजशुक्रा नरपालतुल्यः कृषिक्रियाविचपरो गुरुत्याः ॥ ८४ ॥

Sloka 84. The Moon and Jupiter in the 9th bhava combining with Venus make the person born a king; the same two planets associated with Saturn in that bhava make him inclined to virtuous acts. The three planets Saturn, Mercury and Venus in the 9th bhava give the person born a status equal to a king's and convert him into a money-making farmer.

राजप्रियो माण्डलिकः सजीवी भाग्यस्वितौ भूसुतचन्द्रपुत्रौ ।

शास्त्री सशुक्रौ चपलश्च भीरुः सभानुजौ वादपरोऽसमर्थः ॥ ८५ ॥

Sloka 85. Mars and Mercury combining with Jupiter in the 9th bhava make the person born a ruler of a province. The same planets combining with Venus in the same bhava will make him conversant with Sastras, but fickle-minded and cowardly. If those two planets again be associated with Saturn in the 9th bhava, the person born will be captious and incompetent.

ख्यातो विद्वान् धर्मवान् जीवसौम्यौ धर्मस्थाने दानवाचार्ययुक्तौ ।
विद्यायागमी सासितौ धर्मयाता जातः श्रीमान् जीवशुक्लचन्द्राः ॥

Sloka 86. If Mercury and Jupiter be associated with Venus in the 9th bhava, the person born will be celebrated for his learning and virtue. The same two planets, if associated with Saturn in the 9th bhava, will make the person concerned learned and eloquent. When Jupiter, Venus, Mercury and the Moon combine in the 9th bhava, a fortunate person takes his birth.

जातः साहसचिह्नमार्जितधनः क्षरिजीयार्कजैः

शूरः सर्वगुणप्रपञ्चरसिकः शुकारजविन्दुभिः ।

षट्पञ्चत्रिचतुर्विंशत्यरुते भाग्ये समेति श्रियं

राजत्वं सपुत्रे विषोधनगुरौ जातः समेत्यश्रियम् ॥ ८७ ॥

Sloka 87. If the Sun, Mars, Jupiter and Saturn be together in the 9th bhava, the person born acquires wealth by his daring and prowess. Venus, Mars, Jupiter and the Moon in the 9th bhava make the person born valiant, endowed with every virtue and a critical faculty to appreciate works of art. When the combination in the 9th bhava generally consists of 6, 5, 4 or

3 planets, the person born attains prosperity. If the combination includes Mercury, the person concerned gets regal power; but if the combination be without Mercury or Jupiter, the person born gets evil fortune for his lot.

जनयन्ति माग्यसंस्था गुरुशुक्रौम्पविवर्जिता ग्रहाः पुरुषम् ।

व्याधिप्रायमकान्तं जनहीनं चन्धनार्तमतिदीनम् ॥ ८८ ॥

Sloka 88. Planets combining in the 9th bhava, if dissociated from Mercury and Jupiter, cause the birth of a person that will be diseased, unamiable, forlorn, pining in prison and exceedingly miserable.

NOTES.

This sloka has been taken from भाग्य-यो.

माग्याधिपे विनाशश्चे नीचशुक्रखगेशिगे ।

गुरुशे नीचराश्यादी भाग्यहीनो भवेन्नरः ॥ ८९ ॥

Sloka 89. If the lord of the 9th bhava occupying the 8th be aspected by a depressed or inimical planet or be itself in depression or in a malefic amsa (पञ्चम-Shasty-amsa?), the person born will be unlucky.

माग्याधिपे शुभशुक्ले शुभग्रहनिरीक्षिते ।

तद्भावे शुभसम्बन्धे सत्कीर्तिधनभाग्यवान् ॥ ९० ॥

Sloka 90. When the lord of the 9th bhava is associated with a benefic planet and is aspected by another benefic planet and the 9th bhava itself has a benefic planet in it, the person born will enjoy good fame, wealth and prosperity.

NOTES.

The additional information in the next page from ज्योतिष-संग्रह will be found useful:

धर्मेशे यदि कारकेतरसुहृत्सोचस्थिते दुःस्थले
 त्वत्स्यान्योन्यगतेऽपि वा शुभशुभे दृष्टे यदि स्वामिना ।
 ग्रामानेकतदाकगोपुरप्ररोचनं मन्त्रानां क्रियाः
 कुर्वन् सज्जनममृतो विनश्यते जातः पुमान् भूतले ॥
 मायापीडादिनाकरो शुभशुभौ स्यान्योन्यमिश्रोचगौ
 दृष्टौ वापि शुभेन मध्यपतितौ तौ शोभनानां यदि ।
 दीर्घायुर्जनकस्य तौ हि सहितौ दृष्टौ शुभैः पापिमिः
 त्यागुर्मध्यममरणमेव हि ययो नीचौ च मूढौ यदि ॥

The following additional information relating to the 9th house is extracted from कर्णधारिका-

धर्मं कुत्रे वा सूर्ये वा दुःस्थे तन्नायके सति ।
 पापमध्यगते वापि पितुर्मरणमादिशेत् ॥

If Mars or the Sun occupy the 9th house and the lord of the latter be in a दुःस्थान or between two malefics, the effect will be the demise of the father (or one equal to a father) of the native soon after his birth.

दिश सूर्ये निशा मन्दे सुस्थे शुभनिरीक्षिते ।
 धर्मेशे चतुर्दशयुक्ते चिरं जीवति तत्पिता ॥

If the Sun in the case of a day-birth or Saturn in the case of a night-birth be well-placed and aspected by benefics, and if the lord of the 9th be also strong, the father of the native will live for a long time.

मन्दारयोः शीतकौ न सूर्ये त्रिकोणगे तज्जननीपितृभ्याम् ।
 त्यक्तौ सर्वच्छकपुटोहितेन दृष्टे तन्मौलि सुखी चिरायुः ॥

If the two luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. If the 9th bhava be aspected by Jupiter, the child will be long-lived and happy.

शनिर्धर्म्यापिः स्यात्तेधरम्यो न शुभेशि ।
 सूर्ये दुःस्थानगेऽन्यन्यत्पितरं ह्यपजीवति ॥

If Saturn owning the 9th house occupy a moveable sign and be unaspected by benefics, and if the Sun be in a दुःस्थान, the child concerned lives under the care of a foster-father.

धर्मं तदीशे वा मन्द्युक्ते दृष्टेऽपि वा चरे ।

मातो दत्तो मवेन्नूनं व्ययेशे बद्धशालिनि ॥

If, either the 9th house identical with a moveable sign, or the lord thereof being in a moveable sign be in conjunction with or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another.

सिंहासनांशे तन्नाथे लप्तेऽनेन निरीक्षिते ।

कर्माधिपेन संदृष्टे महादानकरो भवेत् ॥ ९१ ॥

Sloka 91. When the lord of the 9th bhava has attained a Simhasanam and is aspected by the lord of the Lagna as well as by the lord of the 10th bhava, the person born will bestow great gifts.

जातः पुरोहितो वाऽपि ब्रह्मवंशसमुद्भूतः ।

दानार्थक्षोषकारी स्वादर्शनभेदविकल्पना ॥ ९२ ॥

Sloka 92. The person born in the above yoga if of Brahminical birth may also become an officiating priest (of the royal household?), or the benevolent director of alms-house. The alternative capacities are to be assigned according to the caste to which the person concerned may belong.

शुभे तद्भावसंयुक्ते नवांशाधिपती तथा ।

शुभप्रदेष्टिते वाऽपि गुरुमक्षियुतो भवेत् ॥ ९३ ॥

Sloka 93. When Jupiter is in the 9th bhava and occupies its own Navamsha or is aspected by a benefic planet, the person born will evince a high sense of filial duty.

गुरुस्थाने सौम्ययुते गुरुवर्गसमन्विते ।

तदीशे गुरुभागस्थे गुरुभक्तिरतः सुखी ॥ ९४ ॥

Stoka 91. When the portion of the 9th bhava which is associated with a benefic planet has likewise a Varga of Jupiter and the lord of that bhava occupies a Varga owned by Jupiter, the person born will delight in serving his parents and will be happy.

गुरुशुक्रबुधशस्ये धर्मेनाथे शुभेक्षिते ।

शुभग्रहानां गण्यस्थे धर्मकृत् नरो भवेत् ॥ ९५ ॥

Stoka 95. If the lord of the 9th bhava occupies an amsa owned by Jupiter, Venus or Mercury and is aspected by a benefic planet or is amidst benefic planets, the person born will engage in virtuous acts.

धर्मे दाये पापनाक् स्वाचदीशे दापसंयुते ।

क्रूरपटुर्दशके वाऽपि धर्महीनो भवेन्नरः ॥ ९६ ॥

Stoka 96. When there is a malefic planet in the 9th bhava, the person born will be sinful. When the lord of the 9th bhava is associated with a malefic planet or occupies a malefic 60th portion of a sign, the person concerned will be void of virtue.

पलवति शुभनाथे केन्द्रकोणोपयाते

शुभशतमुपधाति स्वादिष्टे विलम्बे ।

सुरगुरुनवभागत्रिंशद्दशभिभागे

दशममथनपे वा वीतभोगस्तपस्वी ॥ ९७ ॥

Stoka 97. If the lord of the 9th bhava occupy a Kendra or Trikona in great strength and if the Lagna be aspected by its lord, good fortunes come in a crowd. The same result will follow when the lord of the 10th

bhava occupies a Navamsa, a Trimsamsa or a Drekkana of Jupiter. But in either case, the person concerned will not indulge in enjoyments but will devote himself to a strict austere life.

सफलमग्नवासाः स्वोद्यगा भाग्यराशौ

धनकनकसमृद्धिं श्रेष्ठमृत्पादयन्ति ।

यदि शुभस्वचरेन्द्रैस्तत्र दृष्टा नमोगा

विनिहतस्त्रिपुष्यो दिव्यदेहः सुकीर्तिः ॥ ९८ ॥

Sloka 98. Every planet when in its own house or exaltation in the 9th bhava, produces most efficiently a superabundance of wealth and gold to the person concerned. If in the 9th bhava the planets be aspected by benefic ones, the person born will overcome all his opponents, possess a charming constitution and enjoy good fame.

NOTES.

This sloka is from *सामान्य*.

तावत्तत्कारकस्वचरेन्द्रौ दुःस्वी वयोः पुत्रमुखं न दृष्टम्

केन्द्रत्रिकोणे यदि तौ नमोगौ यदेतयोः पुत्रमुखं हि दृश्यम् ९९

Sloka 99 When the lord of the Pitrubhava (Pitrubhava) and its कारक (Karaka) occupy a दुःस्थान (Dustthana), the astrologer is to declare that the child's face was not seen by the father because of the planets being badly placed. But if the two planets referred to occupy a Kendra or Trikona position, it is possible to declare that the father has had the good fortune to see the face of the child.

पितुर्निश्चयाय मरणं सुखेयशुक्लेन्दवः पृष्ठगता यलाख्याः ।

मारीधरास्तन्मरणं तथैव चन्द्रेण हीनास्तु दिवा मृतिः स्वात् १००

Sloka 100. If the lord of the 3th bhava, Venus and

the Moon be strong and should either occupy the 6th bhava or be in conjunction with its lord, the death of the father will take place at night time. If the Moon be eliminated from the planetary positions named above, the yoga points to the father dying in the day time.

सौम्ये चराद्यभागस्थे भाग्येशे बलसंयुते ।

गुरुशुक्रयुते दृष्टे जपप्यानसमाधिमान् ॥ १०१ ॥

Sloka 101. When the lord of the 9th bhava being benefic and in strength is aspected or associated with Jupiter or Venus, the person born will engage in the recitation of prayers, holy contemplation or abstract meditation on the nature of the Spirit, according as the portion occupied by the lord of the 9th bhava belongs to a moveable, immoveable or a dual Rasi.

देवल्लोकादिभागस्थे कर्मज्ञे भाग्यपेक्षि यः ।

पारावतांशुके सौम्ये ब्रह्मनिष्ठापरो भवेत् ॥ १०२ ॥

Sloka 102. When the lord of the 10th or the 9th bhava has attained a Devalokamsa or other higher Vaiseshikamsa, and a benefic planet is in a Paravatamsa at the same time, the person born will become absorbed in the contemplation of the supreme spirit.

पारावतादिभागस्थे धर्मज्ञे गुरुसंयुते ।

लघ्वेशे गुरुसंदृष्टे महादानकरो भवेत् ॥ १०३ ॥

Sloka 103. When the lord of the 9th bhava being in conjunction with Jupiter has attained a Paravatamsa and the lord of the Lagna is aspected by Jupiter, the person born will bestow great gifts.

इति श्रीनवग्रहकृपया देवनाथविरचिते जातकपारिजाते

सप्तमाष्टमनवमभावाध्यायवस्तुदर्थः ॥

Thus ends &c.

जातकपारिजाते पञ्चदशोऽध्यायः

॥ कर्मलाभव्ययभावाध्यायः ॥

Adhyaya XV.

THE EFFECTS OF THE 10TH, THE 11TH AND
THE 12TH BHAVAS.

॥ अथ दशमभावफलम् ॥

आज्ञामानविभूषणानि वसनव्यापारनिद्राकृषि-
प्रव्रज्यागमकर्मजीवनशोधोपिज्ञानविद्याः क्रमात् ।
कर्मस्यामिदिनेशपोधनगुरुच्छायासुतैर्भिन्त्ये-
दुक्तानि प्रविहाय पूर्वमशुमे भावे विमानो भवेत् ॥ १ ॥

Stoka 1. Apart from what has been stated previously, an astrologer may ascertain a person's authority, his honorable rank, ornaments, apparel, activities, sleep, agriculture, retirement from the world, beneficent acts sanctioned in scriptures, means of livelihood, fame, knowledge of the special arts and learning generally, by means of the lord of the 10th bhava, the Sun, Mercury, Jupiter and Saturn. When the 10th bhava is inauspicious, the person born will be void of honor or pride.

cf. भावलाभव्यय

व्यापारगुडावृषमानस्यैव प्रयोजने चारि विवृणोते ।

महत्पदाप्ति-सङ्गु सर्वमिदं सान्यामिधानं भवते विचार्यम् ॥

समुदितवृषिर्वर्मनिधानं प्रयत्ना-

दिह हि दशमभावे सर्वार्थप्रलम्भम् ।

गगनगपरिदृष्ट्या राशिलेटस्वभावैः

मकन्दमपि विचिन्त्य सत्प्रयोगात्सुधीभिः ॥

कर्मेशे बलवर्जिते चपलधीर्जातो दुराचारवान्

ज्वलितशान्तमानचो विपलिनो दुःस्था विकर्मप्रदाः ।

गङ्गास्नानफलं समेति दशमे राहौ दिनेशेऽथवा

मीने कर्मणि चन्द्रजारसहिते जातः स मुक्तो भवेत् ॥ २ ॥

Sloka 2. If the lord of the 10th bhava have no strength, the person born will be fickle-minded and ill-behaved; Jupiter, Mercury, Saturn and the Sun if badly placed lead the person concerned to vicious acts. When Rahu or the Sun occupies the 10th bhava, the person born will get the benefit of bathing in the Ganges. When Meena forms the 10th bhava and is occupied by Mercury and Mars, the person born will attain final emancipation.

NOTES

This sloka as well as slokas 3 to 20 are found in *अनुराग*.

मानेश्वरे शुक्रपुत्रे च केन्द्रे तुल्यस्थिते नादशतोऽप्यतः ।

व्यये पुत्रे तद्वचनाधिपे वा स्वोपान्विते नादशपृष्णभाक् स्यात् ॥

Sloka 3. When the lord of the 10th bhava occupies a Kendra in conjunction with Venus, or is in exaltation, the person born will purify himself by ablutions in the water of the Ganges. When Mercury occupies the 12th bhava or the lord of the last-mentioned bhava is in *awakshetra* or exaltation, the merit of such ablutions will accrue to the person concerned.

चन्द्रे कर्मणि ज्ञानहर्षात्तलितः पूतो दि पूतपूतो

पापो मच्छति कर्मगो विपलवान् श्रुतक्रियासाहसम् ।

सौम्या दुर्बलशालिनो दशमभाः सत्कर्मविध्वंसकाः

कर्मशत्रुसुरार्चितैः कृतुकलं संचिन्त्य सम्यग्बदेत् ॥ ४ ॥

Stoka 4. When the Moon with clear rays occupies the 10th bhava the person born will be purified by the ablutions in the Ganges water. The Moon when malefic in the same bhava leads the person concerned to gambling and acts of violence. Benefic planets when weak in the 10th bhava destroy the beneficent deeds which the person may be inclined to do. The benefit of any sacrifice which may accrue to a person should be ascertained by means of the lord of the 10th bhava, Mercury and Jupiter, and then announced.

ॐ कुरुष्वगशर

कर्मेशः कारकश्च अग्निरपुनिपनादस्यतस्यो न मित्रे

स्वोद्यान्वोन्मत्स्यरस्यो शुभयुनविदिर्तो म्वाभिनामेव तद्वत् ।

सत्कर्मादिप्रशलात्परसुरविपुषाभ्यर्चनातिशयकर्मा-

प्यभ्यर्चनापि शश्वत्परलिनमतयः कर्षते ते कृतार्थः ॥

एकसौ तद्वत्कर्मणो यदि तयोरेकाधिपत्यं तु वा

जातः सान्नितसद्नेन कुस्ते यज्ञादिकर्मोत्सवम् ।

साकारं शुद्रधनेन सादिलिखितानि ह्युद्रेः सजीवे सृपेः

तत्तत्कारकविजतो यदि युते रज्यादिभिः कर्मणे ॥ ५ ॥

Stoka 5. If the lords of the 10th and the 1st bhavas be in one place or if these two bhavas have one and the same lord, the person born will perform sacrifices and other such meritorious acts with the help of money acquired fairly by himself. If the lord of the 10th bhava be associated with Saturn, the meritorious acts will go on with the help of money contributed by

Sudras. If the same planet be associated with Rahu or Ketu, the sacrificial acts of the person concerned will take place by means of money contributed by despicable people; if with Jupiter, the sacrifices, etc., of the person born will be set on foot by contributions from kings; if with the Sun or any other of the remaining planets, the rites will take place with the help of the money supplied by those relations whose karaka the planet in conjunction with the lord of the 10th bhava may happen to be.

बहुशुभयुनि माने वाजपेयादिसिद्धिः

मितपुधपुतराशिस्वामिना दुर्बलाद्या ।

यदि कृतमयनोऽपि प्राप्तकर्ममनष्टो

भवति परमकर्मा दानयाचारशीलः ॥ ६ ॥

Stoka 6. When the 10th bhava is occupied by many benefic planets, the person concerned will attain the merit of performing a Vajapeya sacrifice. But if the lords of the signs occupied by Venus and Mercury be void of strength, his sacrificial works even when advanced a great way will suffer interruption and will be lost. He will pass off for a person engaged in works of the highest merit being characterised by the practice and nature of the Asura community, viz. hypocrisy and ostentatious display.

यन्त्रात् कर्मणि शोभने यत्तुने तुहादिवर्गस्थिते

यामिनेन एतेष्विते नरवसे यजरा यशस्वी मयेत् ।

जीव्यागुरभूवित्पितृगृहाधीना विनाशं गता

जातः मत्कनकर्मयानपि कृता कर्मभिर्धं नाम्नात् ॥ ७ ॥

Stoka 7. When a strong benefic planet occupies

the 10th place from the Moon, and being in exaltation or other benefic Varga is associated with or aspected by Jupiter, the person born will be a person of importance performing sacrifices and of wide celebrity. If the lords of the houses occupied by Jupiter, Mercury and Venus be in the 8th bhava, the person born though performing meritorious works will not attain the glory, the rank or dignity which the authors of such works deserve.

कर्मेश्वरमुरारिवा बलयुता यज्ञादिसत्कर्मदाः

सौम्यव्योमचरेण वीक्षितयुतास्ते वाजपेयादिभाक् ।

जीर्णोद्धारणमुख्यगोपुरतटाकारामपुण्यप्रदा

यस्या कर्मपत्नी धुमे शशियुते माने विराहुध्वजे ॥ ८ ॥

Sloka 8. The lord of the 10th bhava, Mercury, and Jupiter when possessed of strength lead to the performance of good works such as sacrifices; if those planets be aspected by or associated with a benefic one, the person born will attain to the merit of performing Vajapeya and other sacrifices of merit. The planets above-mentioned secure in addition the merit accruing from the repair of old works, erection of towers, digging of reservoirs and laying out of parks. When the lord of the 10th bhava is benefic and in conjunction with the Moon, but free from the presence of Rahu or Ketu, the person born will perform sacrifices

उचस्ये शशिलेऽहिकेतुयुते माग्योपयातेऽथवा

कर्मस्वामिनि माग्यगे च मनुजो यागादिसत्कर्मवान् ।

कर्मेश निजतुङ्गगे रुषयुते वारासुते वाःस्त्रमे

दुःस्वामिगते सति क्रतुफलं जायः समेति ध्रुवम् ॥ ९ ॥

Sloka 9 When Mercury unassociated with Rahu or Ketu is in exaltation or in the 9th bhava, and when the lord of the 10th bhava occupies the 9th, the person born will be engaged in the performance of sacrifices and other meritorious works. When the lord of the 10th bhava occupies its exaltation and is associated with Mercury, or when the latter planet occupying the 7th bhava is in its exaltation at the same time, the person born gets assuredly the benefit of performing sacrificial works.

कर्मस्य शशिनन्दने रायनकृत्वाहिध्वजे कर्मदा

कर्मेशे रिपुर्ध्वजिःकृद्गमे कर्माविरोपी भवेत् ।

कर्मेशस्य बुधस्य कर्मभरने राहौ मलप्लवकः

तुङ्गस्थानगतोऽपि कर्मगृह्यो दुःस्थानतः कर्मदा ॥ १० ॥

Sloka 10 If Mercury be in the 10th bhava, the person born will engage in sacrificial works, but if Mercury in the above position be associated with Rahu or Ketu, the person concerned will destroy religious rites. If the lord of the 10th bhava be in the 6th, 8th or the 12th, he would impede religious rites. If Rahu occupies the 10th place from Mercury identical with the lord of the 10th bhava, the person born would be a destroyer of sacrifices. The lord of the 10th bhava even in exaltation will lead to the destruction of a religious work undertaken when the exaltation house of the planet happens to be a दुःस्थान (Dustthana).

व्यापारधर्मभरने शुभखेटयुक्ते

तन्नाथजीवतनुपा मलशाठिनश्चेत् ।

आचारधर्मगुणकर्मविधिप्रशुक्त-

श्रद्धापरो भवति विप्रकुलाग्रगण्यः ॥ ११ ॥

Sloka 11. If the 10th or the 9th bhava be occupied by benefic planets and the lords of those bhavas as well as Jupiter, and the lord of the Lagna be strong, the person born will be imbued with faith born of the performance of such excellent works as are based on custom and morality and will be reckoned as the foremost among the sacerdotal class.

सौम्यान्वितानि गुरुकर्मकलत्रपुत्र-
लग्नानि पञ्च भवनानि शुभेक्षितानि ।
तत्रायकाश्च बलिनो यदि सर्वतत्त्व-
विद्याधिककृतुसमस्तगुणप्रसिद्धः ॥ १२ ॥

Sloka 12. If the 8th, 10th, 7th, 5th and 1st bhavas be occupied or aspected by benefic planets, and the lords of the five bhavas in question possess strength, the person born will surpass in his knowledge of all truths and be widely celebrated for the complete excellence of his sacrificial works.

ज्ञानयोगमाधिवासास्तत्तुगुरुदशमस्थानपाः पञ्चलादया
जातः पदशास्त्रवेद्या निखिलनिगमविद् ज्ञानदीक्षामुपैति ।
धर्मन्यापारलगाधिपशुचविषुधाचार्यपाकापहारे
सत्कर्मचारसर्वकृतुफलनिगमज्ञानविद्याकरः स्यात् ॥ १३ ॥

Sloka 13. If the occupants of the 8th (Gnana-5th, 4th and the 2nd ?) and the 10th bhavas as well as the lords of the 1st, the 9th and the 10th, be possessed of abundant six-fold strength (षड्बल - Shadbala), the person born will be conversant with the six sciences and know all the Vedas and will receive initiation in sacred knowledge. In the 8th (Paka) and अष्टम (Apahara) of the lords of the 9th, 10th and 1st bhavas, of Mercury and

of Jupiter, he will become a mine of sacred knowledge and science securing to him the benefit of performing sacrifices of all description and all kinds of beneficent works.

चन्द्रे तृतीये जलराशिपुक्ते करोति जीर्णोद्धारणादि पुण्यम् ।

तटाककपादिकमत्र लग्नात् कर्मक्षरे गोपुरभागपुक्ते ॥ १४ ॥

Sloka 14. When the Moon is in the 3rd bhava identical with a watery sign, the person born will engage in acts of beneficence such as repairing old worn out works of public utility. In this connection, if the lord of the 10th bhava should have attained a Gopuram-
na, the works repaired will be such as tanks and wells.

॥ प्रव्रज्यायोगः ॥

जातः पञ्चचतुर्विंशत्तारैः केन्द्रत्रिकोणस्थितै-

रेकस्यैर्बलिभिः प्रधानचलपत्स्वन्ताश्रमस्थो भवेत् ।

आदित्यासितजीवशुक्रधरणीपुत्रेन्दुतारायुतै-

र्वानप्रस्थविवातमिशुचरकाः श्रावयो गुरुर्जीवकः ॥ १५ ॥

Sloka 15 If at a birth, 1 or 5 planets possessed of strength occupy together a Kendra or a Trikona, the person born will attain the stage of life indicated by the strongest of the planets. According as the Sun, Saturn, Jupiter, Venus, Mars, the Moon or Mercury possesses greatest strength will the person concerned become a वनप्रस्थ (Vanaprastha), a विवात (Vivasa) a भिक्षु (Bhikshu) a चरक (Charaka), a श्रावय (Sakya), a गुरु (Guru) or a जीवक (Jeevaka).

• NOTES •

For the explanation of these terms, see the next sloka.

cf. इहव्यापक

एकस्यैवधतुरारिभिर्बलमुतैर्नाताः शृङ्खलीयैः

शाक्याभीषिकमिक्षुचूडचरत्त निर्मन्यवन्त्याशनाः ।

माहेयज्ञगुल्फाकरसित्रप्रामाकरीनैः कमात्

प्रमन्या बलिभिः ममाः परन्तिवैस्तन्यामिभिः प्रच्युतिः ॥

यानप्रस्यस्तपस्वी वनगिरिनिलयो नमशीलो विवासा

मिक्षुः सादेकदण्डी सततमुपनिषत्तत्त्वनिष्ठो महात्मा ।

नानादेशप्रवासी चरकपतिवरः शाक्ययोगी कुशीलो

राजश्रीमान् यशस्वी गुरुशनगरो जल्पको जीवकः स्वात् ॥

Sloka 16. A यानप्रस्य (Vanaprasattha) is a religious man engaged in the practice of rigorous and devout penance. A विवास (Vivasa) is a naked ascetic dwelling in hills and forests. A मिक्षु (Bhikshu) is an illustrious ascetic with a single staff for his symbol engaged ever and anon in the contemplation of the truths of the sacred scriptures. A चरक (Charaka) is a religious mendicant wandering over many countries. A शाक्य (Sakya) is an ill-behaved ascetic of the Buddhist class. A गुरु (Guru) is a celebrated teacher endowed with royal splendour. A जीवक (Jeevaka) is a garrulous and gluttonous mendicant.

कर्मन्या बलिनस्त्रयो गगनगाः श्लोधादिपर्गस्थिताः

कर्मेश्वर बलाधिको यदि शतिस्तनुल्यशीलोऽप्यस्य ।

कर्मेश्वर बलवर्जिते गृहगृहप्राप्ते दुराचारवान्

तद्योगप्रदमप्यगो यनमदस्यानाधिपौ कामयीः ॥ १७ ॥

Sloka 17 If there be three strong planets in the 10th bhava occupying their own, exaltation or other benefic Vargas and if the lord of the 10th bhava also predominant in strength, the person born will become

an ascetic or a person of similar habits. But if the lord of the 10th bhava be without strength and occupy the 7th place from the Lagna, the person concerned will be ill-behaved. If the lords of the 2nd and the 7th bhavas be amidst the three planets causing the ascetic yoga, the person will be lustfully inclined.

तद्योगप्रदं खेचरैरिनशनिशोणीकुमारान्वितैः

सन्यासं समुपैति विवृतनयस्त्रीवर्जितो मानवः ।

सौम्यांशोपगतः सहस्रकिरणस्तुङ्गान्तभागस्थितं

खेटं पश्यति पौर्वने पयसि वा शाल्ये यतीशो मवेत् ॥१८॥

Stoka 18. If the planets producing an ascetic yoga be associated with the Sun, Saturn and Mars, a person takes to the ascetic order because of his being without wealth, sons or wife. If the Sun occupying a benefic nreesa should aspect the planet causing the ascetic yoga and occupying its highest exaltation point, the person concerned will become a lordly ascetic in his youth, or even at a much earlier age.

शुकेन्दुप्रबिलोकिते गतप्रले लयाधिपे निर्द्वनो

भिष्टुः स्याददि तुङ्गमांशकयुतस्त्रारापतिं पश्यति ।

एकस्यैव लोकिते तु बहुभिर्लघेश्वरे दीक्षितः

तद्योगप्रदमावकारकंदर्शामुक्तौ वदीर्य फलम् ॥ १९ ॥

Stoka 19. When the lord of the 1st bhava is weak and aspected by Venus and the Moon, the person born will be without wealth, and he will become a mendicant if a planet in its exaltation sign or nreesa should aspect the Moon. If the lord of the Lagna be aspected by several planets conjoined in one sign, the person born will consecrate himself for asceticism. The effect

of each yoga will take place in the bhukti of the Karaka of the bhava that produces the yoga.

शीतांशुराशीशमिनात्मजो वा लमेश्वरः पश्यति दीक्षितः स्यात् ।
मौमक्षगे मन्दह्माणभागे मन्देक्षिते शीतकरे यतिः स्यात् ॥ २० ॥

Sloka 20. If Saturn or the lord of the Lagna aspect the lord of the sign occupied by the Moon, the person born will betake himself to a religious order or mendicancy. If the Moon occupy a Drekkana owned by Saturn in a Rasi occupied by Mars and also be aspected by Saturn, the person concerned will become an ascetic.

NOTES.

cf. इष्टव्यजातक, XV—3. Also see slokas 40—41 *infra*.

जीवारमन्दलमेव मन्ददृष्टियुतेषु च ।

लम्भादूर्मगते जीवे नृपयोगोऽपि तीर्थकृत् ॥ २१ ॥

Sloka 21. Whenever the Lagna is owned by Jupiter, Mars and Saturn and has on it the aspect of the last-mentioned planet, and Jupiter is in the 9th bhava from the Lagna, even a Rajayoga that may possibly exist under these conditions will have the effect of making the person concerned a तीर्थे (Tirthha) or a holy man.

नवमस्थानगे चन्द्रे नमोगैर्नाविलोकिते ।

नृपयोगोऽपि संजातो दीक्षितो नृपतिर्भवेत् ॥ २२ ॥

Sloka 22. When the Moon occupying the 9th bhava is not aspected by any planet, the person born even when possessed of Rajayoga, becomes an ascetic prior to becoming a lordly person.

सुरगुरुशशिहोराखाकिंष्ट्रासु धर्मे

गुरुय नृपतीर्ना योगजस्तीर्थकृत् स्यात् ।

नवमभवनसंस्थे मन्दोर्ज्यैरदृष्टे

भवति नरपयोगो दीक्षितः पार्थिवेन्द्रः ॥ २३ ॥

Sloka 23. When Jupiter, the Moon and the Lagna are aspected by Saturn, and Jupiter occupies the 9th bhava, the person born in the Rajayoga will become a holy illustrious founder of a system of philosophy. When Saturn occupies the 9th bhava and is not aspected by any planet, the person possessed of Rajayoga will betake himself to the holy order before becoming a lord of men.

NOTES-

This sloka is from Brihat Jataka. The following two charts illustrate the two yogas given in the sloka.

Jupiter				Jupiter	Moon	Mars	Lagna
			Lagna	Saturn			
	I				II		
Saturn			Sun				
	Mars	Moon	Mer. Venus				Sun Mer- Venus

८. शोरात्मकद

मन्देक्षितेषु शशिलसगुरुलघुसंस्थे चर्मे सुवीर्यकृदिलापतियोगजातः ।

सूर्यात्मजे नवमगेऽन्यलैरदृष्टे स्वादीक्षितोऽपि नृपयोगवशे नृपेन्द्रः ॥

सितार्कमीमार्कसुखा महाबलाः सुरेज्यभूतन्दनभानुमानुजाः ।

कुजेन्दुवागीश्वरनैश्वरा इमे सर्वे यथाधेज्जनयन्ति शापसम् २४

Sloka 24. Each of the following groups of planets when powerful and occupying an even sign may produce a क्षपस (Thapasa) devout hermit or an ascetic : (1) Ve-

nus, the Sun, Mars and Saturn; (2) Jupiter, Mars, the Sun and Saturn; (3) Mars, the Moon, Jupiter and Saturn.

NOTES.

This as well as slokas 26—39 are from गणेशजी.

ग्रहैश्चतुर्भिः सहिते तदीये केन्द्रत्रिकोणोपगतैस्तु मुक्तः ।
चतुर्ग्रहैः कर्मगतैः प्रज्यामामोति जातः कथितो मुनीन्द्रैः ॥ २५ ॥

Sloka 25. When the lord of the 10th bhava conjointly occupies a Kendra or Trikona position with four other planets, the person born will attain emancipation. If four planets be in the 10th bhava the effect of the yoga will be, say the astrological sages, that the person concerned will take to a life of asceticism.

NOTES.

This as well as slokas 23, 24, 26—41 are in ज्ञानकर.

कुजार्कसोमार्कजदेववन्दितैः कुजार्कचन्द्रारमजमन्दमार्गैः ।
स्वीन्दुसौमसितदानवप्रियैर्भवन्ति जाता अवसंयुता नराः ॥ २६ ॥

Sloka 26. When (1) Mars, the Sun, the Moon, Saturn and Jupiter, (2) Mars, the Sun, Mercury, Saturn and Venus or (3) the Sun, the Moon, Mars, Saturn and Venus combine in one bhava, the persons that are born become devotees.

सितारक्षार्मजजीवभास्करैः कुजेन्दुदेवेज्यबुधार्कनन्दनैः ।
सितेन्दुपुत्रार्कशशाङ्कभूमिजैर्मवेत्तपस्वी चनपर्वताश्रयः ॥ २७ ॥

Sloka 27. A holy man destined to dwell in a sylvan or mountain retreat has his birth when there is in a bhava any one of the following combinations: (1) Venus, Mars, Saturn, Jupiter and the Sun; (2) Mars, the Moon, Jupiter, Mercury and Saturn; (3) Venus, Mercury, Saturn, the Moon and Mars.

चन्द्रेन्दुपुत्रारसुरेज्यभास्करीः शशाङ्कधर्वेन्दुजशुकभूमिजैः ।

एकैर्धर्मेभिरिह प्रजाता भवन्ति विद्याभुनयोऽखट्पकाः ॥ २८ ॥

Sloka 28. Those that have at their birth, the Moon, Mercury, Mars and the Sun occupying one and the same sign with Jupiter or Venus will become wise inspired saints of such sanctity that the use of all weapons will be proscribed in their neighbourhood.

रवीन्दुभौमेन्दुजजीवभार्गवैः सुधाकरारार्किगुरुजभास्करीः ।

कुजेन्दुसूर्यार्किसितेन्दुसंभवेर्भवेदभोभिः सहितैर्वती नरः ॥ २९ ॥

Sloka 29. A person will become a devotee if at his birth there be any one of the following combinations in any bhava: (1) The Sun, the Moon, Mars, Mercury, Jupiter and Venus; (2) The Moon, Mars, Saturn, Jupiter, Mercury and the Sun; (3) Mars, the Moon, the Sun, Saturn, Venus and Mercury.

सितेन्दुजीवार्कजभानुलोहितैः सितार्किजीवार्कमृगाङ्कसोमजैः ।

एकत्र यतिर्गगनाटनेः सदा भवन्ति जाता मुनयस्तपस्विनः ॥ ३० ॥

Sloka 30. Each of the following combinations of six planets in one bhava is capable of making the person born under their influence a devotee—(1) Venus, the Moon, Jupiter, Saturn, the Sun and Mars, (2) Venus, Saturn, Jupiter, the Sun, the Moon and Mercury.

कुजशशाङ्गशसितासितारुणैः सितार्किजीवेन्दुजचन्द्रभूमिजैः ।

बलप्रधानैर्गगनाटनेर्गदा यदि प्रजातः पुरुषस्तपस्विनाम् ॥ ३१ ॥

Sloka 31. A person will become one of the ascetic class, if, at his birth, one of the following groups of six planets combine in strength in one bhava: (1) Mars, Mercury, Jupiter, Venus, Saturn and the Sun; (2) Venus, Saturn, Jupiter, Mercury, the Moon and Mars.

स्वीन्दुवागीशदिनेशपुत्रैः शनैश्चरेन्द्रकसितैस्वयम् ।

स्वीन्दुपुत्रक्षितिजामरेज्यैस्तपस्विनो मूलफलाशनाः स्युः ॥ ३२ ॥

Sloka 32. Any one of the following combinations of 4 planets in one bhava has the effect of making the persons born under their influence take to a devotee's life with their sustenance derived from roots and fruits : (1) The Sun, the Moon, Jupiter and Saturn ; (2) Saturn, the Moon, the Sun and Venus ; (3) The Sun, Mercury, Mars and Jupiter.

चक्रार्कसोमात्मजदानवेज्या भौमेन्दुवागीशशशाङ्गपुत्राः ।

एकर्षया जन्मति यस्य जन्तोर्भवेयती चक्रलभूतिधारी ॥ ३३ ॥

Sloka 33. A person will become an ascetic clad in barks of forest trees and wearing stripes of ashes if at his birth one of the fourfold groups of planets mentioned below appear in one bhava : (1) Mars, the Sun, Mercury and Venus ; (2) Mars, the Moon, Jupiter and Mercury.

शशीन्दुवृक्षक्षितिजार्कपुत्रा बुधशमापुत्रसुरेज्यसौराः ।

एकत्रया यस्य नरस्य जातं कुर्वन्ति ते तापसमेव ज्ञान्तम् ३४

Sloka 34. If, at a birth, there be any one of the two following combinations of 4 planets in one bhava, the effect on the person born will be to make him a tranquil-minded devotee : (1) the Moon, Mercury, Mars and Saturn - (2) Mercury, Mars, Jupiter and Saturn.

चन्द्रार्कभार्गवशशाङ्गसुता बलिष्ठा

भौमेन्दुपुत्रसितभास्करनन्दनाथ ।

मन्देन्दुवावपतिमिता नियतं यतीनां

कुर्वन्ति जन्म कृत्वल्कफलाशनानाम् ॥ ३५ ॥

Stoka 35. Four planets of great power in one bhava made up in the following wise invariably bring into being ascetics of harmless life dressing themselves in barks of trees and subsisting on fallen fruits : (1) The Moon, the Sun, Venus and Mercury ; (2) Mars, Mercury, Venus and Saturn , (3) Saturn, the Moon, Jupiter and Venus.

रविशशिकुजशुकैश्चन्द्रभौमश्चर्य-

गुरुसितरविमन्दैः शुक्रमन्देन्दुजीवैः ।

कुजबुधसितचन्द्रेरेभिरेकर्षयति-

र्भवति गिरिवनौकास्तापसः सर्ववन्द्यः ॥ ३६ ॥

Stoka 36. A devotee dwelling in hills and forests and revered by all is born under the influence of 4 planets in one bhava grouped in one of the following 5 ways : (1) The Sun, the Moon, Mars and Venus ; (2) The Moon, Mars, Mercury and the Sun ; (3) Jupiter, Venus, the Sun and Saturn ; (4) Venus, Saturn, the Moon and Jupiter ; and (5) Mars, Mercury, Venus and the Moon

सितशशिकुजगुरुमन्दैश्चन्द्रेन्दुजभौमगुरुशुकैः ।

रविकुजशनिबुधजीपैर्भवति यत्ती दुःखितो दीनः ॥ ३७ ॥

Stoka 37 An ascetic devoted to poverty and penance is born under the influence of 5 planets combining in one bhava in the following 3 ways :—(1) Venus, the Moon, Mars, Jupiter and Saturn , (2) the Moon, Mercury, Mars, Jupiter and Venus ; (3) The Sun, Mars, Saturn, Mercury and Jupiter.

कुजाकिंदेवेज्यसितेन्दुपुत्रैः शनीनसोमात्मजश्चन्द्रभौमैः ।

नभश्चरैरेकगृहोपयातैर्जटाधरा धल्कलधारिणः स्युः ॥ ३८ ॥

Sloka 38. Ascetics clad in a tree-bark and wearing matted locks come into existence when one of the following five-fold groups of planets appears in one bhava : (1) Mars, Saturn, Jupiter, Venus and Mercury : (2) Saturn, the Sun, Mercury, the Moon and Mars.

भान्विन्दुजेन्दुकुजजीवसुरारिपूज्यैः

सूर्येन्दुभौमसुरुशुक्रदिनेशपुत्रैः ।

प्रामोत्यथश्यमिह तापसरूपमेभि-

रेक्षर्क्षगैर्गगनचारिभिरायताहः ॥ ३९ ॥

Sloka 39. When the Sun, the Moon Mars, Jupiter and Venus combine in one and the same bhava with either Mercury or Saturn, the person born necessarily assumes the habit of a devotee and becomes gifted with long sight.

नवीक्षितधेदितरग्रदेन्द्रैर्लमाधिपः पश्यति भानुपुत्रम् ।

लमाधिपं वा यदि भानुपुत्रः सन्यासयोगो हि बलेन हीनम् ॥

Sloka 40. If the lord of the Lagna having no aspect of other planets on itself, aspect Saturn, or if Saturn aspect the lord of the Lagna devoid of strength, there is the yoga leading to the assumption of asceticism.

NOTES.

This as well as the next sloka are in वातस्थ.

Also वृहस्पति Adhvaya XV, sloka 3.

नन्मंशोऽर्धम्यघट्टेऽर्कपुत्रं पश्यत्याकिर्नन्मपं वा करोमम् ।

दीप्तां प्रामोत्यार्क्षितवाणमन्त्र्ये भौमावर्गं गीष्टे च चन्द्रे ॥

चन्द्रे भानुपुत्रेक्षिते रविमुतद्रूपगणयाते तथा

मिक्षुर्मन्दनिरीक्षिते रविमुतशोणीशुताये विधा ।

सन्यासप्रदलेखः मगुलिकः साद्विष्वजो वा यदि

कूर्वांशोपगतः करोति विगताचारं यवर्नां ध्रुवम् ॥ ४१ ॥

Sloka 41. When the Moon occupies a Drekkana of Saturn and is aspected by that planet, the yoga leads to the renunciation of the world. The same is the case when the Moon occupying an amsa of Saturn or Mars is aspected by Saturn. If the planet leading to the assumption of asceticism be associated with Rahu, Ketu or Gulika and at the same time occupy a malefic amsa, the person will be guilty of apostasy from the holy order.

NOTES.

Cy. सार्वांगेभिरात्मनि

शनेहंगणे कुमुदामनन्धी मन्देक्षिते तादृशयोगमाहुः ।

मन्दांशके भूमिसुतांगके वा मन्देक्षितं चन्द्रयुते तथैव ॥

सन्यासयोगाभिरतो सराहो कुरांशके वा गुलिकेन युक्ते ।

मन्यासैककल्पमुदाहरन्ति भङ्गो भवेत्तस्य शुभेर्विहीने ॥

रविलुप्तकरैर्दीक्षिता बलिभिस्तद्गतभक्तयो नराः ।

अभियाचितमात्रदीक्षिता निहतैरन्यभिरीक्षितैरपि ॥ ४२ ॥

Sloka 42. If strong planets capable of leading to asceticism (*vide* SL. 15 *supra*) be obscured by the Sun's rays, the persons born will have great reverence for ascetics, though they may not become initiated into the holy order. If the planets referred to above be overcome in planetary war and aspected by other planets, the person concerned will seek admission into the holy order without success.

NOTES.

This sloka is from Brihat Jataka

If the Sun forms a conjunction with other planets as in sloka 15, *supra* then the man does not become a Sanyasin at all. What the Sun actually does is, he improves the devotional side in the school of philosophy denoted by the strong planet but does not make him a Sanyasin of that school of thought. If the planet

that is defeated (by conjunction as above) be aspected by any planet, then the man makes persistent efforts for attaining the end in view.

जीवनम्

PROFESSION, LIVELIHOOD.

अथाग्निः पितृजननीसप्तमित्रभ्रातृस्त्रीभृतकजनादिवाकराद्यैः ।

होरेन्द्रोर्दशमगतैर्विकल्पनीया भेन्द्रकर्कस्पदपतिर्गाशनाधवृत्त्या ॥

Sloka 43. There is acquisition of wealth, *firstly*, from the father, mother, a foe, a friend, a brother, a wife or an inferior, according as the Sun or any of the other planets taken in order occupies the 10th place reckoned from the Lagna or the Moon, *secondly*, by means of the profession prescribed for the ruler of the 10th house or for the ruler of the Navamsha occupied by the planet owning the 10th place from the Lagna, from the Moon or from the Sun.

NOTES.

Find the planet or planets occupying the 10th place reckoned from the Lagna as well as from the Moon. Ascertain which of them is strongest. If the Sun be such a planet, the native gets parental inheritance (from the father); if it be the Moon, he inherits property from the mother; if Mars, he gets money from enemies; if Mercury, from friends; if Jupiter, from brothers; if Venus, from wife, and if the planet be Saturn, he gets wealth from inferiors, such as servants, etc.

Planets in midheaven or aspiring to Midheaven (तन्मार्गं गच्छन्तः - Dasamabhlashinala) are to be treated accordingly.

Secondly, find out the rulers of the 10th house counted from the Lagna, the Sun and the Moon. Take the strongest of them. Find out in what Navamsha he is. The ruler of that Navamsha will influence the profession.

Let us take the example given in the notes to Adh. V, Sl. 7.

There is the Moon posited in the 10th place reckoned from

the Lagna as well as from the Sun, and there are no planets in the 10th house from the Moon. The Moon is therefore the only planet that influences his income.

According to the other view, the lords of the 10th places reckoned from the Lagna, the Sun and the Moon are Saturn, Saturn and Venus respectively. Saturn and Venus are in Dhanuravamsa and Simha Navamśas respectively. The lords of these are Jupiter and the Sun; and the stronger of them is the Sun. The Sun is therefore the planet that influences the profession.

cf. शुभाकर

अग्निमासिर्नक्तननीद्विदशद्विधावृथोपिद-
भृत्यादकंप्रवृत्तिर्गरेः कक्षनीयाः क्रमेण ।
कक्षादिन्दोर्दशमगृहगैः स्वस्वपाके गृहज्ञैः
छमेन्द्रार्त्तस्पदपरिवृत्त्यांशनायस्य वृत्त्या ॥

Also नारायणः

होर्न्दोर्भ्रज्योगाद्यो दशमदत्त्वभादनं सर्वं ।
तत्साविगपरिवृद्ध्या वृद्धिर्गोशम्यवा हानिः ॥
दिवसकराद्यैः कल्पीः राशिहोराभ्यां भवन्त्याख्याः ।
पितृमातृशत्रुहितनसहनश्रीमृत्पार्श्वेभ्यः ॥

According to Bhattotpala, it is not correct to predict the profession by considering the strongest alone of the planets (1) posited in the tenth house reckoned from the Lagna and the Moon, or (2) owning the tenth house counted from the Lagna, the Sun and the Moon. Every one of these should be considered for determining the source of income of the native. He quotes in support of his view the following slokas of गरुड (Garuda).

उदयाच्छशिनो वाऽपि ये महा दशमस्थिता ।
ते सर्वेऽर्थप्रदा देवाः स्वदशामु गवोदिता ॥
नक्षत्रैरानिमायेभ्यो दशमाविपतिर्ग्रहः ।
गणितवारो तन्मण्डं वर्तते तस्य यः पतिः ॥

तद्वृत्त्या प्रवेदितं नास्ति बहवो यदा ।

भवन्ति वित्तदास्तेऽपि स्युःशास्त्रे विनिश्चितम् ॥

If this view be accepted, the income for the native in question will have to be determined with reference to the planets Jupiter (the lord of the Navamsha Rasi occupied by Saturn) and the Sun (the lord of the Navamsha occupied by Venus), i.e., from the sources mentioned in slokas 44 and 49 *infra*.

To determine the ways by which a person will earn money, the planets which are in the 1st, 2nd and the 5th (opposite to the 11th) houses, in a friend's house, in an enemy's house or in his own house, indicate the source. If the planets be bad, there will be maximum labor and minimum income; if they be good, there will be minimum labor and maximum income. If the Sun is exalted in the above position and at the same time strong (in good houses, etc.,) then the person concerned will earn money by his own exertion. (Note that the Sun in exaltation causes maximum labor and maximum income, the same when the other malefics are posited in the tenth house.) If more than one planet be strong, then the native will have more than one source of income.

The profession or occupation of a native is generally judged from the planet or planets occupying the tenth house and, if there should be none there, from those in the 1st and also from those aspecting the Sun and the Moon. Further, the planet which is posited very near the Sun or the 10th bhava whether before or after in the radix of a native and its condition—whether strong or weak—due to its position and aspect exert much influence in this respect.

अथार्थं कथयेद्विलम्बशशिनीर्मध्ये बली यस्ततः

कर्मशस्त्रतर्वाशराशिपञ्चाङ्गतिं जगुस्तद्विदः ।

मैत्रज्योर्णवृणाम्बुधान्यकनकन्यापारसुक्तादिकै-

रन्योन्यागमदूतवृत्तिमिरिन्स्यशि नु जीवत्यसौ ॥ ४४ ॥

Sloka 44. An astrologer is to declare the acquisition of wealth by any person with reference to the predomi-

nance of the Lagna or the Moon as the case may be in his horoscope. As to the profession, that he is likely to follow, those that are proficient in the subject say, it is to be determined through the lord of the sign owning the Navamsa occupied by the lord of the 10th bhava. If the Navamsa referred to in the above belong to the Sun, the person concerned will earn a living by dealing in medicine, wool, grass, water, grain, work in gold, pearls and the like, as also by playing the part of an emissary between people wishing to approach each other.

NOTES.

The occupations coming under the Sun are. some honorable employment either under the State or under some public body of men, kings, princes, emperors, dukes, earls, barons, etc., all titled appointments under the crown, jewellers, goldsmiths, gilders, owners of woollen mills or workers there, minters or men employed in mints, and the like.

जलीह्वानां क्रयविक्रयेण कृपेथ मृदादविनोदमागन्ति ।
राजाङ्गनासंस्थयवित्तरूपाभिश्चाकरांशे वसतः कयादा ॥ ४५ ॥

Sloka 45. If the Navamsa under reference be that of the Moon, the person concerned gains a living by dealing in things derived from water such as conchs, pearls, etc., by agriculture, earths of various kind, by indulging in interesting controversies, by purchase of articles of apparel in which the wealth of lordly women is wont to be laid out.

NOTES.

The employments signified by the Moon generally include sailors, mariners, navigators, fishermen, watermen, boatmen, dealers in pearls, those working in pearl fisheries, midwives, nurses, etc.

वातोर्वैवादेन रणप्रकारात् स्तब्धमिवादात्कडमवृत्त्या ।

जीवत्यसौ साहसमार्गरूपात् धरासुतांश्च यदि चोरवृत्त्या ॥ ४६ ॥

Sloka 46. If the Navamsa in question belong to Mars, the person gains a livelihood by metallurgy, by war, by exhibiting tricks in which the operation of fire is apparently arrested (अग्निच्छम् - Agnisthambha) and by engaging in other people's quarrels, in any act of daring, and lastly by resorting to the profession of a robber.

NOTES.

The professions indicated by Mars are all kinds of military men, such as soldiers, generals, colonels, captains, doctors, physicians, apothecaries, chemists, butchers, executioners engine drivers and the like—generally all workers in iron, steel or fire.

शिल्पादिकाव्यागमशास्त्रमार्गात् ज्योतिर्गणज्ञानपशाद्बुधश्च ।

परार्थवेदाव्यपनाज्जपाच्च पुरोहितापाज्यपशात्प्रवृत्तिः ॥ ४७ ॥

Sloka 47. If the Navamsa belong to Mercury, the person concerned will try to earn his livelihood by pursuing the arts, by poetry, by the profession of traditional doctrines, by a knowledge of the stars, by the recitation of the Vedas or muttering of prayers on behalf of others at the instance of the priest that live to direct their religious ceremonies.

NOTES.

Mercury's employments denote literary authors, translators, writers, accountants, astrologers, school masters, mathematicians, poets, lawyers, book sellers, printers, postmen, etc.

जीवांशके भूमुरदेवतानामुपासनाव्यापकरूपमार्गात् ।

पुराणशास्त्रागमनीतिमार्गद्विर्भोपदेशैरकृत्सीदमाहुः ॥ ४८ ॥

Sloka 48. If the Navamsa belong to Jupiter, the person concerned, say, the astrologers, will not resort to

usury as a source of living, but will support himself with what he can earn by playing the role of an instructor in the service of Brahmins and deities, and by teaching duties in the domain of morals and traditional observances based on scriptures and other old authoritative works.

NOTES

The occupations denoted by Iuniter include judges, priests, learned men, senators, preachers, clergymen, bishops, ministers and bankers.

सुवर्णमाणिक्यगजाश्वमूलाहवा कयाज्जीवनमाहुरार्याः ।
गुदौदनभारदधिक्रयेण शिष्याः प्रलीभेन भुगोः सुतशि ॥ ४९ ॥

Stoka 49. If the owner of the Navamsa in question be Venus, the living will be derived from a place where gold, ruby, elephants or horses are produced; and by such means as trafficking in cattle, raggersy, cooked rice, salt, curdled milk and by the allurement of a female.

NOTES

Venus's professions indicate dealers in gold, ruby, elephants or horses, cows, raggersy, hotel-keepers, confectioners, shopkeepers, musicians, painters, linen drapers, jewellers, players, embroiderers, lapidaries, scent-dealers, maid servants, etc.

शन्यंशके कुत्सितगार्गश्रुत्या शिष्यादिभिर्दारुमयैर्धायैः ।

विन्यस्तभाराज्जनमिप्रलम्भादन्योन्यवैरागममार्गमूलात् ॥ ५० ॥

Stoka 50. If Saturn be the owner of the Navamsa occupied by the lord of the 10th place from the Lagna or the Moon, the person concerned will live by engaging in some vile pursuit, by works of art, etc., executed in wood, by the carrying out of punishments, etc., inflicted on criminals, by the bearing of burdens and by the overreaching of other people due to their being mutually at variance.

NOTES.

Saturn's employments include shoe-makers, scavengers, grave-diggers, undertakers and all persons engaged in similar vile pursuits; they also include gardeners, miners, brick-layers, etc.,

पापैश्चतुष्केन्द्रगृहोपयातैर्नीचयताचाररताश्च निःस्त्राः ।

मूर्खाः परस्त्रीपरवित्तशीलाः शूराः कदाचिन्नृपतिप्रियाः स्युः ५१

Sloka 51. Persons at whose birth malefic planets occupy the four Kendras concern themselves with the rites and usages of the low vulgar people, have no property, possess themselves of other people's women and wealth, are ignorant, and by evincing heroism occasionally become objects of royal favor.

NOTES.

This as well as stanzas 52, 55, 56, 58 and 66 are to be found in नारदसूत्रम्.

सौम्यैश्चतुष्केन्द्रगृहोपयातैः कुलोत्तमा बंधकरा नृपालाः ।

सर्वज्ञधीविचययोगुणाढ्या नरा नृपप्रीतिकरा (कृतोऽ?) यथा स्युः ॥

Sloka 52. Persons at whose birth, benefic planets occupy the four Kendras will be lordly men and turn out the best of their race and founders of families; or they will be endowed with an intellect that can comprehend all things and have abundant wealth, fame and excellent virtues, by means of which they will become royal favorites.

कर्मकर्माशगाः सौम्या जातः पुण्यरतः सदा ।

पापिनः पापकर्मात्मा चन्द्राद्वा यदि जायते ॥ ५३ ॥

[Sloka 53. If benefic planets be in the 10th bhava reckoned from the Lagna or the Moon or in a Navamsa owned by the Rasi of the 10th bhava, the person born will always be beneficent. But if malefic planets be in

the bhava or amsa referred to above, the person born will be addicted to evil deeds.

कर्मराश्यंशपो यत्र तदीशः पापखेचरः ।

धूमादिग्रहसंघी यदि पापरतो भवेत् ॥ ५४ ॥

Sloka 54. If the lord of the Rasi occupied by the planet owning the 10 bhava or an amsa thereof be malefic and associated with an *उपग्रह* (Upagraha) such as Dhuma, the person born will be wicked.

सिद्धारमः कर्मणे चन्द्रलयाद् भानी मीमे साहसी पापशुद्धिः ।

विद्वान् सौम्ये वाक्पती राजतुल्यः शुके भोगी मानुजे शोकजितः

Sloka 55. If the planet occupying the 10th place from the Moon be the Sun, the person concerned will succeed in all that he undertakes; if Mars, he will be rash and evil-minded; if Mercury, he will be learned; if Jupiter, he will be a king's peer, if Venus, a voluptuary; and lastly, if the planet in question be Saturn, he will be afflicted with sorrow.

चन्द्रात् कर्मणो रवी सरुधो मत्तः परस्त्रीरति-

ज्योतिर्विच सचन्द्रजे जलपनखी पूषणादिमित्रः ।

सिद्धार्थो नृसंसमवश्च सगुरो शुकेण युक्तं नृ-

प्रीतिस्त्रीपनपुद्गिमाक् दानिषुते दीनो दरिद्रो भवेत् ५६

Sloka 56. If the Sun occupying the 10th place from the Moon be associated with Mars, the person born will be addicted to wine and to females belonging to other people; if the Sun in the same position be associated with Mercury, the person born will have a knowledge of the stars and will evince a fondness for such objects as valuable articles obtained from water, women and ornaments; if Jupiter be associated with

the Sun in the position referred to, the person born will be successful in all his undertakings and enjoy the esteem of his sovereign; if Venus be in conjunction with the Sun in the 10th bhava from the Moon, he will enjoy royal favor and will have a wife with increasing wealth; if Saturn be together with the Sun in the position adverted to above, the person born will be poor and dejected.

चन्द्रात् कर्मणि भूसुते पुष्युते शास्त्रोपजीवी भवेत्
 सेज्ये नीचजनाधिपः समृद्युजे वैदेशिकः साहसिकः ।
 साकीं साहसिकोऽसुतश्च दुश्चिन्तः कर्मस्थिते बोधने
 सेज्ये पण्डिततुल्य दीनयचनः रूपातो नृपालप्रियः ॥ ५७ ॥

Sloka 57. If Mars and Mercury occupy the 10th place from the Moon, the person born will earn his livelihood by means of his scientific knowledge; if Mars and Jupiter occupy that place, he will dominate over the vulgar people; if Mars be associated with Venus in the 10th place from the Moon, the person will become a merchant trading in foreign lands; if Mars and Saturn be in that position; the person concerned will engage in daring deeds and will be childless. If Mercury and Jupiter be together in the 10th place from the Moon, the person born will be barren, of dejected speech, renowned and in royal favor.

माने चन्द्रमसो बुधे समृद्युजे विद्यावधूनिचवान्
 साकीं पुस्तकलेखकश्च विप्रमाचारप्रवृत्तोऽथवा ।
 जीवे शुक्रयुते तु विप्रजनपो भूप्रियः पण्डितः
 साकीं सर्वजनोपलापचतुरो जातः सिरारम्भधीः ॥ ५८ ॥

Sloka 58. If Mercury and Venus occupy the 10th

place from the Moon, the person born will be blessed with learning, wife and wealth; if Mercury occupy that place with Saturn, the person will be either a copyist of books or betake himself to unbrooming ways. If Jupiter be combined with Venus in the 10th bhava from the Moon, the person born will be a protector of the Brahminical community, esteemed by his sovereign and possessed of great learning. If the planet associated with Jupiter in that position be Saturn, the person born will skilfully contrive to trouble every body and will tenaciously adhere to his undertakings.

सुगन्धनीलचूर्णादिविशकारो भिषग्गणिकः ।

कर्मस्थानगते मन्दे सागुरेज्ये निशाकरात् ॥ ५९ ॥

Sloka 59. If Venus and Saturn occupy the 10th place from the Moon, the person born will manufacture a fragrant black powder and similar cosmetic substances, will practice medicine and engage in trade.

आज्ञास्थानाधिपे तीक्ष्णे क्षुद्रप्लुकेभित्तमपि वा ।

द्यौर्मनाशगते चाऽपि जातस्त्वाज्ञाधरा भवेत् ॥ ६० ॥

Sloka 60. When the lord of the 10th bhava is a benefic planet, or is in conjunction with or aspected by a benefic planet, or is in occupation of a benefic Navamsha, the person born will be in a position of authority.

आज्ञाधिपे मन्दयुते रन्ध्रनाथेन वीक्षिते ।

करांश्च केन्द्रराशौ वा कराज्ञां प्रकरोति सः ॥ ६१ ॥

Sloka 61. If the lord of the 10th bhava, associated with Saturn and aspected by the lord of the 8th bhava, occupy a malefic Navamsha or a Kendra Rasi, the person born will have to obey the behests of a cruel master.

कर्कटस्थे निशानाये शुक्रशुक्रनिरीधिते ।

पारावतादिभागस्थे सत्कीर्तिधनवान् भवेत् ॥ ६२ ॥

Sloka 62. When the Moon occupying the sign Cancer and aspected by Jupiter and Venus attains a Paravata or other higher Vaiseshikamsa, the person born will enjoy good reputation and affluence.

मानेशे शुभसंपुक्ते शुभमध्यमतेजसि वा ।

शुभग्रहांशके चापि कीर्तिमानभिमानवान् ॥ ६३ ॥

Sloka 63. When the lord of the 10th bhava is associated with a benefic planet or is in the midst of two benefic planets or occupies a Navamsa of a benefic planet, the person born will have fame and a high sense of honor.

पापेक्षिते कर्मणि पापयुक्ते मानाधिपे हीनबलोपपाते ।

जातोऽपवादी विगताभिमानः स्वकर्मवैजोपलकीर्तिहीनः ॥ ६४ ॥

Sloka 64. When the 10th bhava is occupied as well as aspected by a malefic planet and the lord of that bhava is reduced in strength, the person born will be a slanderer, without self respect, with no name, power, influence or act that he can call his own.

कर्मेशतत्त्वशिशोः शनिसंबन्धसंपुत्तौ ।

पट्टाधिपेक्षितपुत्तौ बहुदारांश्चितो भवेत् ॥ ६५ ॥

Sloka 65. If the lord of the 10th bhava as also of the Navamsa which it occupies—if these two planets be associated with Saturn and in conjunction with or aspected by the lord of the 6th bhava, the person born will have many wives.

भूबुधशुक्रितराशिषौ च बलिनी केन्द्रत्रिकोणायमां

कर्मेशे भृगुचन्द्रवीक्षितयुते कृष्णादिगोविचवान् ।

संनन्ध्री यदि कर्मणः शशिशुतो वाणिज्यशीलः सदा
 सौम्यासौम्ययुते तु सात्त्विकमना निद्री विमिश्रोऽन्यथा ॥६६॥

Sloka 66. If Mars and the lord of the 4th bhava being strong occupy a Kendra, a Trikona or the 11th bhava, and if the lord of the 10th bhava be aspected by or in conjunction with Venus and the Moon, the person will engage in such pursuits as agriculture and will have wealth of cattle. If Mercury be connected with the 10th bhava, the person concerned will always be engaged in mercantile transactions, and according as the planet or planets occupying the 10th bhava are benefic, malefic or both, he will be vigorous, slothful or of a mixed nature.

॥ अथ लाभभावफलम् ॥

लाभस्थानेन लग्नादखिलधनचयप्राप्तिमिच्छन्ति सर्वे
 लाभस्थानोपपातः सकलबलयुतः खंचरो विचदः स्यात् ।
 मातृभेदज्ञाविद्यर्गादिविधनमुद्रुपो मातृवर्गेण भौमः
 स्त्रीत्याद्यान्दिर्त्यदीप्रभृद्विषुचमुद्रुः मातुर्लेविचमेति ॥ ६७ ॥

Sloka 67. It is through the 11th bhava from the Lagna that every accumulation of incoming wealth is expected; the planet in the 11th bhava when possessed of full strength is capable of giving wealth. If the Sun be such a planet, much wealth is derived by the person concerned from paternal kinsfolk; if the Moon, from maternal relations; if Mars, from personal exertion; if Mercury be the planet occupying the 11th bhava in full strength, wealth comes to the person concerned from a dear master, a discerning friend or a maternal uncle.

NOTES

This as well as the next five slokas appear in भागवतम्.

What can be divined from the 11th bhava is thus stated in the same work :

आयेनार्थासि पादावपि नामकर्णचिन्तां च ।

मत्तावपि च ककुब्जान् ज्येष्ठान् नृपादनाभ्यासाम् ॥

Also, आतृपरीक्षाते

गन्ताथहेमाम्बररत्नतातमान्दोलिकामहलमण्डनानि ।

लामः किञ्चिदपामलिङं विचार्यमेतत्तु लामस्य गृहे ग्रहैः ॥

सिप्पार is another reading for सीप्पार in the 11th quarter of the sloka. The translation will then be : "If Mars, from a brother,"

जीवो यच्छति वेदशास्त्रपूजावादिपुत्रैर्धनं

शुक्रः स्त्रीजनकाभ्यनरटककलासङ्गीतविद्यादिभिः ।

दासीदासकृषिक्रियाजितचर्न धान्यं समृद्धं शनिः

विप्रादिपुत्रेण वीक्षितपुत्रे विप्रादयो वित्तदाः ॥ ६८ ॥

Sloka 68. Jupiter in the 11th bhava when in full strength gives wealth through the instrumentality of scriptural learning, observance of sacrificial rites and worthy sons. Venus in the same advantageous position, secures accession of riches through females and knowledge of the fine arts such as poetry, dramas and music. Saturn when thus placed gives abundance of wealth and corn produced from a riculture through the exertions of male and female slaves. The caste of the planets aspecting or occupying the bhava in question indicates the class of persons from whom the income of the person concerned is derived.

आयस्यः शुभसेचरः शुभधनं पापस्तु पापार्जितं

मित्रैर्मित्रधनं समेति मनुजसज्जावकोक्तं यदेत् ।

लामस्यानगतः समस्तगुणवानिष्टाधिकवेदली

जातो यानविभूषणाम्बरवधूनीगादिविप्राधिकः ॥ ६९ ॥

|| *Sloka 69.* If the planet occupying the 11th bhava be benefic, the person born will have wealth acquired by fair means; the same will be illgotten if the planet in the bhava be malefic; and mixed if the occupants of the bhava be of a mixed nature. This fact, the astrologer should clearly state as revealed by the horoscope. If the planet in the 11th bhava be strong and preponderatingly friendly, the person born will possess every amiable quality and will be surpassingly blessed with every means of enjoyment such as vehicles, ornaments, articles of apparel, women, luxurious appliances and learning.

वित्तेशायगृहाधिपौ एतुपतेरिष्टप्रहो चेदन्नं

सत्कर्मामरविप्रपुण्यविषये दामादियोग्यं वदेत् ।

आपस्यो विबलः पराजितदलो नीवारिदुःस्थानयो

रेकायोगकरो यदि प्रतिदिनं कुर्यात् भिक्षादनम् ॥ ७० ॥

Sloka 70. If the lords of the 2nd and the 11th bhavas be friendly to the lord of the Lagna, the astrologer may declare that wealth of the person concerned will be given away to be used beneficently on behalf of good works, Gods and Brahmins. If the planet in the 11th bhava be weak or overthrown in planetary war, or depressed or owning an inimical sign or a दुःस्थानं (Dusthāna) or produce a रेकायोग (Reka yoga vide Adh. VI, supra), the person concerned will have to go abegging daily for his subsistence.

लभेशे दिनपेश्वा शशपरे भूपालतुर्याश्रयाद्

मामे मन्त्रिजनाग्रजातुजकुपिदारा घनं लभ्यते ।

निघाबन्धुसुतैः सुधाकरसुते जीवि निजाचारतः

शुके रमयधूमजादिपशुभिर्मन्दे शुद्धत्या श्रियम् ॥ ७१ ॥

Śloka 71. If the lord of the 11th bhava be the Sun or the Moon, the person born will acquire affluence by serving a king or one like him; if it be Mars, wealth will be got through the instrumentality of royal ministers, an elder or a younger brother or by agriculture; if it be Mercury, the means of acquiring wealth will be knowledge, relations or sons; if it be Jupiter, it is through the observance of his religious duties that the person concerned will attain to prosperity; if Venus own the 11th bhava, the riches of the person concerned will come through women, precious stones, elephants and other valuable quadrupeds; and lastly, if Saturn be the owner of the 11th bhava, the person born will have to acquire his wealth by pursuing an ignoble occupation.

NOTES.

Some books read धनप्राप्तये for दिनेश्वर्यये in the 6th quarter of the ŚLOKA.

राजस्थानपत्नी विलसन्मवनात् केन्द्रत्रिकोणस्थिते

रामे पापसमन्विते तु घनवान् तुल्लादिराश्वयंके ।

संस्तंकारकवर्गवो यल्लक्ष्मणयोगानुसारं वदेत्

सचस्तेष्टदशापहारसमये वित्तं वदेत्तद्विधि ॥ ७२ ॥

Śloka 72. If the lord of the 11th bhava be in a Kendra or Trikona from the Lagna, or if there be a malefic planet in the 11th bhava or if the lord of the latter occupy a Rasi or ansa which is its exaltation, its own or a friend's, the person born will be wealthy. The prediction in regard to wealth should be made in accordance with the strength of the planet associated with the bhava or its lord, and it will come from the class of persons whose karakā the associated planet may represent, and during its dasa and apahara and from the quarter belonging thereto.

Cf. सप्तविंशत्याणि

लाभेश्चरे केन्द्रगते त्रिकोणे वा सप्तम्विते ।

लाभे वा पापसंशुक्ते धनलाभमुत्तिरेयेत् ॥

॥ अथ व्ययभावफलम् ॥

लग्नादन्त्यतदीशमानुतनयैर्दराटनं दुर्गतिं

दातृत्वं शयनादिसौरूप्यविभवं वित्तक्षयं चिन्तयेत् ।

रिःफल्से चरखेचरे चरगृहे दुःस्वाननाथेऽथवा

नानादेशवनाटनो हि शनिना शुक्तेऽथवाऽऽलोकिते ७३

Sloka 73. It is through the 12th bhava, its lord and Saturn that an astrologer should divine a person's wandering far, misfortune or evil doom, liberality, the comforts of bed, etc.; dignity and waste of wealth. When the planet in the 12th bhava owns as well, as occupies a moveable sign, or is the lord of a Dustthana or is in conjunction with or aspected by Saturn, the person born will indeed have to roam over many lands and forest regions.

NOTE.

This sloka as also slokas 74—79 and 82 & 83 are in प्रातःकर्म.

What can be ascertained from the 12th bhava is stated in the same work thus

व्ययमवनाद्भयमसिद्धं फलं नरकोऽङ्गीकृत्यम् ।

वामाशिचरणयुगलं शयनस्थानं विनिर्दिशेत्मादा ॥

Also जानकभरण

हानिर्दानं व्ययस्यापि दुष्टो निर्बन्ध एव च ।

सर्वमेतद्भयस्याने चिन्तनीयं प्रयत्नतः ॥

रिःफल्स्थानगते शुभे शुभयुते सौम्यग्रहालोकिते

तत्राथे विचलेऽरिनीचगृहमे विचक्ष्ययाभावमाह ।

रिःफस्ये विबले बलेन सहिते रिःफाधिपे विचहा

मिथव्योमचरान्विते तु सकलं मिथव्ययं देहिनाम् ॥ ७४ ॥

Sloka 74. When the planet in the 12th bhava is benefic and is associated with as well as aspected by a benefic planet, and when the lord of that bhava is weak and occupies its inimical or depression sign, the person born will not have to spend his wealth. When the planet occupying the 12th bhava is weak, but its lord is in great strength, the person concerned will dissipate his wealth. When planets of a mixed character are associated with the lord of the 12th bhava, the persons concerned will have expense of a mixed nature.

इष्टव्यं भवति शोभनवर्गपाते दुष्टव्यं विबलखेटयुतेक्षिते वा ।
यत्कारकयुचरवर्गजनादनयं जातः समेति मलहीनदशापहारे ॥७५॥

Sloka 75. If the lord of the 12th bhava occupy benefic Vargas, all outlay of money will be on approved legitimate objects. The outlay will be questionable and bad when the lord of the 12th bhava is in conjunction with or aspected by a weak planet. The person concerned is liable to suffer evil from that class of persons, whose karaka the weak planet in question represents, during its dasa and apahara.

क्रयग्रहे बलवति व्ययगेजरीनाय-

स्यानाधिपे कृपिषनस्यतिनाशकः स्यात् ।

रिःफे. चतुर्दिक्षुदेन, मलदशादेन,

खेटेन सर्वपशुभृत्यविनाशमेति ॥ ७६ ॥

Sloka 76. "When a malefic planet owning the 6th or the 8th bhava occupies the 12th bhava in strength,

the person born will lose his status in regard to agriculture and monetary transactions. When the 12th bhava being a quadruped or a biped sign (*vide* Adhyaya 1, sloka 16) is occupied by a planet of a quadruped or biped character (*vide* Adhyaya 2, sloka 12), the person concerned will suffer the total loss of all servants and cattle.

विप्रादिखचरयुते सति विप्रमुख्यैः

स्त्रीवर्गितस्तु तरुणीखचरेण युक्ते ।

रिःके नरग्रहयुते रिपुणा सुहृद्रे

जातः सुहृज्जनवशाद्धननाशमेति ॥ ७७ ॥

Sloka 77. A person will have his wealth consumed by people of the Brahmana and other castes according as the planets in the 12th bhava represent these. If female planets be in that bhava, it is through females that his wealth will go out; if male planets be in the bhava, loss of wealth will be brought about by an enemy. If the bhava in question be owned by a friendly planet, the person concerned will have to lay his money out on account of his friends.

त्यागी शुभग्रहयुते कृपिकश्च धर्मो

पापेऽप्यस्तानष्टदमे तु विवादशीलः ।

नेत्रामयः पवनकृच्चपलोदनः स्या-

द्वेषस्वमित्रमवने तु शरोपकारी ॥ ७८ ॥

Sloka 78. If the 12th bhava be occupied by a benefic planet, the person born will be liberal, virtuous and engaged in agriculture. If a malefic planet be in that bhava, the person concerned will be captious, suffering from eye-disease, flatulent, restless and roving. If

शुके वा रविनन्दने हिमकरे रन्ध्रत्रिकोणस्थिते
तद्भेदे शिथिलीमयेनृपतनं जातस्य केत्वन्विते ।

निद्रास्त्रीकृकलासगौलिपतनं पापान्विते भार्गवे

भौमे कच्छपदर्शनं पुष्यगुते जातः शरष्टौ भवेत् ॥ ८२ ॥

Sloka 82. When Venus, Saturn or the Moon occupies a Trikona position in respect to the 8th bhava and when the house representing the bhava occupied has Ketu in it, the person born will easily become liable to the misfortune called नृपतन (Narapatana, i. e., a sleeping man falling on him which is regarded as a dire portent). If Venus in the position above referred to be associated with a malefic planet, the portent may be the fall of a sleeping woman or a chameleon lizard on the person concerned. If Mars be so associated, the portent may take the form of the presence of a tortoise in the house. If Mercury combine with Mars in the position indicated, the person born may be bit by a dog and suffer from the rabies.

NOTES.

The above meaning is but tentative. V. S.

मन्दादिध्वजगुते तु निधनस्थानाधिपेनान्विते

रिभेके दुर्गतिमेति पृष्ठपतिना दृष्टेऽथवा मानवाः ।

जातो याति परं पदं सुसुरी लघे शुभौ कामगे

कन्यास्थे रजनीकरे यदि धनुर्लघे च मेघशिके ॥ ८३ ॥

Sloka 83. If the 12th bhava, with Saturn and Rahu or Ketu in it, is occupied by the lord of the 8th bhava or aspected by the lord of the 6th, the person born goes to hell. If Jupiter be in the Lagna, identical with Dhanus and with the Mesha Navamasa rising,

Venus occupy the 7th, and the Moon the sign Kanya, the person born under this yoga reaches the seat of the highest happiness at last.

दुःखे दुष्टगृहाधिपे मलयुते तद्भावपुष्टिं वदेद्

अशुभस्थानपतौ तु यत्र विमले तद्भावनाशं तथा ।

लभेशः शुभखेटवीक्षितपुत्रो यद्भावपातो मली

तद्भावस्य शुभं करोति विपुलं नीचारिगस्त्वन्यथा ॥ ८४ ॥

इति श्रीनवग्रहकृपया वैयनाथविरचिते जातकपारिजाते

पञ्चदशोऽध्यायः ॥

Sloka 84. If a planet owning a malefic house occupy a दुःस्थान (Dustthana) in strength, the bhava represented by the malefic house is said to be advanced. But if the lord of the 8th bhava be weak in any sign, the bhava represented by that sign is said to be impaired. If the lord of the Lagna occupied or aspected by a benefic planet occupy any bhava in strength, that bhava receives much benefit therefrom. The case is different when the lord of the Lagna is in depression, or in an inimical house.

Thus ends etc.

जातकपारिजाते षोडशोऽध्यायः

॥ स्त्रीजातकाध्यायः ॥

Adhyaya XVI.

FEMALE HOROSCOPE.

श्रीषडारोग्यसन्तानविद्याकीर्तिविवर्द्धनम् ।

तिथिसमग्रद्वयसंयुक्तं जातकं ग्रम्हे वयम् ॥ १ ॥

Sloka 1. We are now going to treat of the female horoscope with its characteristic lutation, Rasis and planets, because it is a means of promoting prosperity, power, health, offspring, knowledge and fame.

अर्थाजने सदागः पुरुषाणामापदर्शये पीतः ।

यात्राकाले गन्त्री जातकमपदाय नास्त्यपरः ॥ २ ॥

Sloka 2. There is nothing in the world like a horoscope to help men in the acquisition of wealth, to save them like a boat in a sea of troubles and to serve them as a guide in their journeys.

NOTES-

The object of this sloka in this Adhyaya is only to show that it is the श्रीजातक (Sthir Jataka) that (as alluded to by the word जातक in the sloka and which) helps or guides the husband in the sea of troubles.

श्रीमज्जातकपत्रिका परहितरूपोमाभिवासास्कुटेः

पञ्चाङ्गचरित्राष्टवर्गसहितस्यानादिपद्भीर्यजेः ।

आयुर्गोचरयोगभावजफलैः सार्द्धं दशाचक्रजैः

दीर्घाघुःसुतभर्तृसौख्यनिष्ठलभीकीर्तिदा लिख्यते ॥ ३ ॥

Sloka 3. The female horoscope is to be written in a fine neat sheet of paper with correct planetary tables serviceable for reference and exhibiting the almanac (of the day of birth in question). It is to show also the Ashtakavargas (Adhyaya 10) of planets, their positional and other six-fold strength (षड्बल-*Shadbala*), the length of life of the person concerned, the गोचरफल (Gocharaphala) *i.e.* the effects of the progress of planets in their orbits, the योगफल (Yogaphala, Adhyaya 7) and the भावफल (Bhavaphala, Adhyayas 11-15). The horoscope should give at the same time the Dasa Tables mentioning the number of children destined to live to a great age, the happiness of the husband, the great prosperity and fame which the whole family is to enjoy.

स्त्रीणां जन्मफलं सुयोग्यमुदितं यत्तत्पती योजयेत्
तासां देहशुभाशुभं हिमकराह्वनाच्च वीर्याधिकात् ।

भतृणामगुणं गुणं मदृष्टात् जिह्वाच्च तेषां मृतिः

सौम्यासौम्यबलावलेन सकलं सञ्चिन्त्य सर्वं वदेत् ॥ ४ ॥

Sloka 4. Whatever effect may accrue from the horoscopes of females that is applicable only to men, should be ascribed to the husband. The good and evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th place from the Lagna or the Moon that all that is worthy or unworthy in the husbands should be ascertained, and the death of the husbands is foretold through the 8th bhava (from the Lagna or the Moon). All this should be well weighed by the strength or weakness of the planets, benefic and malefic, before an announcement is made.

NOTES.

cf. कलदीपिका

यद्यत्पुंममये समं तदखिलं स्त्रीणां पिये वा वदेत्
 माङ्गल्यं निवनात् सुतांश्च नवमाह्नमात्तनोश्वास्ताम् ।
 भर्तारं शुभमत्वमस्तभवनात्सङ्गं रातीत्वं सुजात्
 सन्तस्तेषु शुभप्रदास्तुशुभदाः कुरात्तदीशं विना ॥

Whatever effect may accrue from the horoscope of a female that is applicable only to men should be ascribed to the husband. Her prosperity and happiness has to be deduced from the 8th house (from the Lagna or the Moon whichever is strong). Children should be declared through the 9th house and matters relating to her appearance, beauty, etc. should be determined from the Lagna. It is from the 7th place that her welfare and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results, while malefics in the above houses are productive of evil unless they happen to own the houses in which case the effect will be good.

स्त्रीणां जन्मनि लग्नीतकरयोर्मध्ये चलीयस्त्वतः
 संपद्रूपचलानि तत्रयमवः पुत्रायवृद्धिं वदेत् ।
 सौमङ्गल्यमनिष्टमष्टमगृहाद्भर्तृभिर्यं सप्तमात्
 केचिद्भर्तृशुभाशुभं शुभगृहादिच्छन्ति होराविदः ॥ ५ ॥

Sloka 6. Of the Lagna and the Moon, find which is the stronger. It is with reference to this that the luck, beauty and strength of women should be announced. Children and wealth in abundance should be declared through the 9th bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th bhava; husband's fortune from the 7th. Some astrologers opine that the well-being or the reverse of the husband can be determined from the 9th bhava.

वैधव्यं निधनेन लग्नभयनात्तेजोयशःसंपदः

पुत्रं पञ्चमभागतः पतिमुखं कामेन केचिद्भिदुः ।

प्रव्रज्यामपि योषितामतिमुखं धर्मोपयातग्रहैः

श्रेष्ठं मावजयोगजन्यमस्त्रिलं नारीनिराणां समम् ॥ ६ ॥

Sloka 6. Some hold that widowhood is found out through the 8th bhava ; beauty, fame and fortune through the Lagna ; the son through the 5th ; wedded happiness with the husband through the 7th, asceticism as well as the exceeding tranquillity of women through the planets occupying the 9th bhava. All else whether due to the bhavas or yogas are the same in regard to both men and women.

सुग्मे लग्ननिशाकरौ यदि वरस्त्रीरूपशीलान्विता

सौम्यालोकितसंदुतौ गुणवती साध्वी च संपुता ।

ओजर्धे पुरुषाकृतिश्च चपला पुंचेष्टिता पापिनी

पापव्योमचरेण वीक्षितयुतौ जाता दुराचारिणी ॥ ७ ॥

Sloka 7. If the Lagna and the Moon be in an even sign, the female born will have the form and characteristics of the best of her sex. If they be aspected by or associated with a benefic planet, she will possess excellent qualities, of steadfast virtue and prosperous. If the sign occupied by them be an odd one, she would be masculine in form, fickle-minded, masculine in her bearing and sinful ; and if they be aspected by or associated with malefic planets, she will be profligate.

NOTES.

सौम्यालोकित

उदगदिग्भक्तौ द्वौ सुग्मौ सौम्यदृष्टौ

सुतनयपतिमृषा संपदुत्कृष्टशीला ।

अशुभसहितहस्तौ योगौ पुंसमावा

कृत्स्नपतिरवद्या भर्तुश्च दारिद्र्य ॥

If both the ascendant and the Moon are in even signs and be aspected by benefic planets, the woman born will bear good sons, possess an excellent husband and be well-ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be masculine in her bearing, insincere, ungovernable and cruel beyond measure to her husband; and she will be poor.

लघेन्दु विषमर्धगौ शुभशुतौ सौम्यप्रहालोक्तिौ

नारी मिथगुणाकृतिसितिमतिप्रज्ञावती जायते ।

शुभागारमती तु पापसहितौ पापेधितौ वा तथा

तद्राशीशुभेवैश्वकप्रह्वलादाहुः सगतां विदः ॥ ८ ॥

Sloka 8. If, in an odd sign, both the Lagna and the Moon be associated with or aspected by a benefic planet, the qualities, the aspect, the position, the gait and the intelligence of the female born will be of a mixed kind; but if, in an even sign, both the Lagna and the Moon be associated with or aspected by a malefic planet, the character of the female born, say the wise astrologers, will be shaped wholly by the influence of the planet associated with or aspecting the lord of the even sign under reference.

ओजे विलम्बे पुरुषैर्बलिर्घृणलान्पितृवन्द्युपासुरेज्यैः ।

सामान्यशक्तौ सति धर्मपुत्रे जातमथितान्स्याद्दहो धवाः स्युः ॥

Sloka 9. When the Lagna is in an odd sign; when the masculine planets predominate in strength; when the Moon, Mercury and Venus are strong and when Saturn has ordinary strength, the female born will be a dependant and her husbands will be many.

युग्मे विलम्बे कुजसौम्यजीवशुक्रैर्बलिष्ठैः खलु जातकान्या ।
विख्यातनाम्नी सकलार्थवत्त्वमुद्भिप्रसिद्धा भवतीह साध्वी ॥

Sloka 10. When the Lagna is in an even sign, and when Mars, Mercury, Jupiter and Venus have the greatest strength; the female born will be virtuous and become widely celebrated for her conspicuous ability to understand the intrinsic qualities of all things.

सौरे मध्यबले बलेन रहितैः शीतांशुशुक्रैर्बलिः
शेषैर्वीर्यसमन्वितैः पुरुषिणी ययोजराशुद्रमा ।
जीवारास्फुजिदैन्दवेषु बलिषु प्राग्लभराशौ समे
विख्याताखिलशास्त्रमुक्तिकुशला स्त्री भद्रवादिन्यपि ॥ ११ ॥

Sloka 11. When Saturn has but medium strength; when the Moon, Venus and Mercury are weak; and when the remaining planets are possessed of real strength, the female that is born in an odd Lagna will associate with many men. When Jupiter, Mars, Mercury and Venus are strong, and when the rising sign is an even one, the woman born will become celebrated for her knowledge of every science developing ultimately into an expounder of the scriptures.

NOTES.

This sloka is from Brihat Jataka.

॥ त्रिंशंशफलम् ॥

लभे मीमगृहं गते शशिति वा धीर्माधिके भूयुत-
त्रिंशंशप्रमवाऽपला यदि दुराचारप्रयुक्ता भवेत् ।
प्रेम्या भानुसुतांशके गुणवती साध्वी च जीवांशके
सौम्यांशे मलिनी सितांशजवधू जारवताचारिणी ॥ १२ ॥

Sloka 12. When the Lagna or the Moon, whichever of them is stronger, is in a Rasi belonging to Mars, the female born in a Trimsamsa of Mars will be ill-behaved; she will be a menial or slave if born in a Trimsamsa of Saturn; worthy and virtuous if in that of Jupiter; depraved if born in that of Mercury; addicted to a paramour if the Trimsamsa of birth be that of Venus.

अ. पल्लविका

मान्दे मौमरुहे कुमादिकगितत्रिंशशकेषु क्रमात्
 दुष्टा दास्यसती सुसीलविमवा मायाविनी दूषणी ।
 शुक्रक्षे बहुदुषणान्यपतिना पूर्या सुधीर्विश्रुता
 इक्षे छपवती नष्टसक्तमा साध्वी गुणाज्योत्सुका ॥
 स्वच्छन्दा भर्तृपातिन्यतिमदितगुणा शिल्पिनी साधुवृत्ता
 नान्दे जैत्रे गुणाख्या विरतिरतिगुणा ज्ञातशिल्पातिताध्वी ।
 मान्दे दास्यन्यसक्ताधित्यनिरसती विप्रगार्थाक्षिणे स्वाद्
 दुर्भाग्या हीनवृत्ता धरणिपतिभूः पुंविषेष्टान्यसक्ता ॥

लभे मार्गवराशिगे कलहकृद् दुष्टा कुजस्यांशके
 साध्वी पुत्रवती पुनर्दरगुरोरक्षे पुनर्भूः शनेः ।
 सौम्यस्यांशसमुद्भवाजितलकलासङ्गीतयाधमिया
 शुक्राक्षे सुभवल्लमा च सुमगा लोकप्रिया जायते ॥ १३ ॥

Sloka 13. In a Lagna owned by Venus, a female born in a Trimsamsa of Mars will be vicious and quarrelsome; she will be chaste and a mother of many children if born in a Trimsamsa of Jupiter; remarried if in that of Saturn; she will be fond of all the arts, music—vocal and instrumental—if born in a Trimsamsa of Mercury; if the Trimsamsa of her birth be owned

by Venus, she will be fond of wise men, a favorite of her husband, and liked by people.

त्रिंशद्विज्जनिजस्य बोधनगृहे लभे तु पुत्रान्विता

मन्दार्थे विधवाऽथवा मृतमुता क्लीबाकृतिस्त्या सती ।

जैवे भर्तृपरा बुधस्य तरुणी विख्याततेजस्विनी

शौके चारुतरांबरमरणगोविचप्रसिद्धा भवेत् ॥ १४ ॥

Sloka 14. When the Lagna is a sign owned by Mercury, the female born in a Trimsamsa of Mars will have sons; if born in a Trimsamsa of Saturn, she will be a widow, have her children still born, or of the form of a eunuch; if in a Trimsamsa of Jupiter, she would be chaste and devoted to her husband; if in that of Mercury, she would be virile, famous and handsome; if the Trimsamsa of birth be that of Venus, she will be conspicuous for her elegant attire, ornaments, cattle and wealth.

लभे चन्द्रगृहे गते बलवती क्षोणीमुतस्यांशके

जाता जारविनोदशीलरसिका पापेधिते शीतर्गी ।

विश्रुता रविजस्य निर्जरगुरोरेल्पाश्रुल्पात्मजा

वीधे शिल्पकलावती भृगुमुतत्रिंशदंशके कामुका ॥ १५ ॥

Sloka 15. When the Lagna is a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be endowed with physical strength; and if the Moon be aspected by malefic planets, she will take delight in ministering to the amusements of her paramours; if the Trimsamsa be that of Saturn, she will become a widow; if the same belong to Jupiter, she will be short lived and will have few children; if of Mercury, she will be skilled in the arts;

if the Trimsamsa of birth be that of Venus, she will be lustful.

भानुक्षेत्रगते तनौ शशिनि वा भूतन्दनस्यांशके
नारी पुंश्रकृतिस्त्रिता च कुलटा मन्दांशके दुःखिता ।
जीवांशे नृपवल्लभा गुणवती सौम्यस्य पुंचेष्टिता
दुष्टा चासुरवन्दितस्य कृपतिस्त्रेहान्विता रोगिणी ॥ १६ ॥

Stoka 16. When the Lagna or the Moon happens to be in a sign owned by the Sun, and the Trimsamsa of birth that of Mars, the female born will have a masculine disposition. If the Trimsamsa belong to Saturn, she will be unchaste and unhappy; if to Jupiter, she will be the beloved of a royal husband and endowed with good qualities; if the same belong to Mercury, she would be masculine in her ways and vicious; and lastly if born in a Trimsamsa of Venus, she will be attached to an unworthy husband and will suffer from diseases.

वागीशस्य गृहीदये यशुमतीपुत्रस्य भागोद्भवा
विख्याता परिवारिणी रविस्तवस्यांशे दरिद्रा भवेत् ।
जीवांशे धनवल्लभपणवती सौम्यस्य संपूजिता
साम्प्रती दानवमन्त्रिणः सुतवती सद्रक्षभूषान्विता ॥ १७ ॥

Stoka 17. When the rising sign is owned by Jupiter, the female born in the Trimsamsa of Mars will be renowned and have a following; she will be indigent if born in the Trimsamsa of Saturn, if the Trimsamsa of birth be Jupiter's, she will have an abundance of wealth, clothing and ornaments, if she be born in that of Mercury, she will be virtuous and highly respected, if in that of Venus, she will possess children, good clothing and ornaments.

लभे मन्दगृहे बलिन्ययनिजविंशशिके शोकिनीं

मन्दांशे सति दुर्भगा निजकुलाचारात्तुक्ता गुरोः ।

सर्वज्ञा कुलदा बुधांशजनिता शुक्रस्य बन्ध्या सती

लभेन्दुस्फुटयोगतस्तु सकलं विंशशिकं वा वदेत् ॥ १८ ॥

Sloka 18. When the rising sign belongs to Saturn and is strong, the female born in a Trimsamsa of Mars will be distressed; if her birth be in a Trimsamsa of Saturn, she will be disliked by her husband; if in that of Jupiter, she will strictly adhere to the customs or usage of her family; if in Mercury's, she will know all things but unchaste; if in a Trimsamsa of Venus, she will be barren and profligate; the effects due to Trimsamsa should be announced after correctly weighing the influence of the Lagna and the Moon.

आग्नेयैर्विषवास्तराशिसहितैर्मित्रैः पुनर्भूमिवत्

करे हीनबलेऽस्तमे स्वपतिना सौम्येक्षिते प्रोदिता ।

अन्योन्यांशकयोः क्षितायनिजयोरन्यप्रसक्ताङ्गना

घने वा यदि क्षीतरश्मिसहितौ भर्तुस्तदानुज्ञया ॥ १९ ॥

Sloka 19. When malefic planets occupy the 7th bhava, the female born will become a widow; if the planets in the 7th bhava be of a mixed sort, she will remarry; if there be in the 7th bhava a weak malefic planet aspected by a benefic one, the female born will be put away by her husband, if Venus and Mars occupy each other's Navamsa, the woman will be addicted to other men; if these two planets be associated with the Moon in the 7th bhava, she will associate with other men at the instance of her own husband.

NOTES.

This sloka is taken from Brihat Jataka.

Cf. Slokas 30 and 31, *infra*. Also *cf.* जातकाभरण
अन्योन्यांशावस्थितौ भौमशुक्रौ स्थातां कान्तासङ्गतान्येन नृत्तम् ।
नन्दोपेतौ शुक्रवक्रौ सारत्यायादौवास्यात्स्वामिनश्चामनन्ति ॥

For the *first pada*, *cf.* पञ्चदीपिका।

आग्नेयैर्मदनस्थितैश्च मित्रा मित्रैः पुनर्भूमेत् ॥

सौरिणी या पतिं त्यक्त्वा सवर्णं कामता भवेत् ।

अश्वतं च प्रजाहारं पुनर्भूः संस्कृता पुनः ॥ २० ॥

Sloka 20. A female is styled wanton when she forsakes her husband and resorts to another of her caste from lust. A woman is said to be remarried when, her organ of generation being unbroken, she is taken (anew) as a wife another time with the proper matrimonial rites.

सौरारक्षे क्षमगे सेन्दुशुके मात्रा साह्रं पुंश्वली पापहृदे ।
कौजेस्तांशे सौरिणा व्याधियोनिश्चारुधोणी बह्वमा सद्गदांशे ॥२१॥

Sloka 21. When a sign of Saturn or Mars is the Lagna and the Moon or Venus (according as the birth is by night or day) aspected by a malefic planet occupies it, the female born in the *vyoga* will lead an unchaste life with the mother; when the setting Navamsa belongs to Mars and is aspected by Saturn, she will have a diseased womb. If the Navamsa under reference belongs to a benefic planet, she will have handsome hips and be much liked by her husband

NOTES.

This sloka is from *Brihat Jataka*.

Cf. जातकाभरण

लग्ने सिनेन्दु कुजमन्दमस्यौ कुरसितौ साम्प्रता जनन्या ।

सुरे कुजे साह्रमुनेन हृदे विनष्टयोनिश्च शुभाशुभांशे ॥

मुगकिर

मन्दारमे तनुगते ससितोडुनाथे मात्रा सहैव कुलटा खललेट्टहटे ।

सौमेशके मदगते शनिवीक्षिते च स्योनिस्तमदृशा सुमगा शुभांशे ॥

Also सारिखली

सौररगृहे तद्वच्छरिणि सशुके विलगने जाता ।

मात्रा साके कुलटा क्रूरग्रहवीक्षिते भवति ॥

धूने तु कुनन्यांशे शशिना दृष्टे सरोगयोनिः स्त्री ।

सद्वहमागे चारुधोषी पतिवह्मभा भवति ॥

Mother is indicated by Venus in day-births and by the Moon in night-births (Chapter III—15 *supra*). Lagna must be one of Aries, Scorpio, Capricorn and Aquarius; Venus or the Moon as the case may be should occupy the Lagna and be aspected by a malefic planet. The female owning this nativity becomes immoral along with the mother. If a Navamasa of Mars be setting and be aspected by Saturn, she suffers from diseased organs. If the Descendant be in a शुभग्रहनाशन (Subhagrahanaavarnisa) or be occupied by benefics, or the ruler is aspected by benefics or in शुभमग (Subhamag), she is loved by her husband.

The first *pad* (Pada) of the sloka has been interpreted by Bhat totpala thus: "When a sign of Saturn or Mars is the Lagna and the Moon and Venus aspected (both of them) by a malefic planet occupy it." This is not acceptable.

चलदीनेस्तमे पापे सौम्यग्रदनिरीक्षिते ।

पत्या विसृज्यते नारी नीचारिण्ये च वैरिणी ॥ २२ ॥

Sloka 22. When a weak malefic planet occupies the 7th and is aspected by a benefic one, the female concerned will be put away by her husband (*Cf.* sloka 30 *infra*), if the malefic planet in the 7th bhava be depressed or in an inimical house, she will be at variance with her husband.

Cf. १५००

मन्दकुत्रयोर्गृहे लगेन्दु भृगुरपि च शुभरयविहिता ॥

उत्सृष्टा मदनस्थिते दिनकरे शत्रुग्रहालोकिते

विश्वस्तावनिजे बधूरमणयोऽन्योन्यैर्वरं तु वा ।

सौम्यासौम्ययुते कलत्रभवने जाता पुनर्भूः शनौ

कामस्ये रिपुवीक्षिते स्वविधया जाता जरां गच्छति ॥ २३ ॥

Sloka 23. If the Sun occupying the 7th bhava be aspected by inimical planets, the female born will be cast away; if Mars occupy a similar position, she will become a widow or her husband and herself will become mutually embittered; when good and bad planets occupy the 7th bhava, the female concerned will remarry; when Saturn in the 7th bhava is aspected by an inimical planet, she will attain to a good old age and yet have her husband alive.

Cf. ब्रह्मजानक

उत्सृष्टा रविणा क्रमेण विधया बाल्येऽनराशित्तिपते

कन्यैवाशुभवीक्षितेऽर्कतनये पुनं मरं गच्छति ॥

Also पानकाभरण

महमे दिनपतौ पतिमुक्ता क्षोणिजे च विधया खलु बाल्ये ।

पापलेनानिलोकनयाते मन्दगे च युवतिर्नरती स्वात् ॥

पापक्षे मदनस्थिते शनियुते वैधव्यमेत्यङ्गना

जारासक्तविलासिनी सित्रकुजावन्योन्यराश्यंशकौ ।

चन्द्रे कामगृहं गते तु पतिना साहं दुराचारिणी

मन्दारवर्षविलग्नौ शशिसिती चण्ड्या सुतस्ये खले ॥ २४ ॥

Sloka 24. When a malefic sign representing the 7th bhava is occupied by Saturn the female will become afflicted with widowhood. If Venus and Mars occupy each other's Rasi or Amsa, she will be a "coquette and addicted to a paramour. (*Cf.* sloka 19. *supra.*) If the Moon be in the 7th bhava, she will lead a depraved life

along with her husband. If the Moon and Venus occupy the 1st bhava identical with a sign owned by Saturn or Mars and if a malefic planet be in the 5th bhava, the female concerned will be barren. . . .

NOTES

cf. गणनातक quoted in बीरारण.

अन्योन्यांशे सितारौ चेत्पारासक्ता भवेद्वधुः ।

तथैव सप्तमे चन्द्रे द्विजरी पतिना सह ॥

मन्दारक्षे किलमस्यौ शशिशुक्लौ यदा तदा ।

चन्द्र्या भवति सा नारी पथमे पापद्वयमुते ॥

कलत्रराश्यंशगते महीजे मन्देक्षिते दुर्भगमेति कन्या ।

शुक्रांशगे सौम्यपद्मा समेते कलत्रराशौ पतिवह्नुभा स्यात् २५

Sloka 25. When Mars occupies a Navamsa belonging to the Rasi of the 7th bhava and is aspected by Saturn, the female born will have the bad luck to be disliked by the husband. But when Mars is occupying a Navamsa of Venus in the Rasi representing the 7th bhava and is aspected by a benefic planet, she will be the favorite of her husband.

मीमांसारविलमर्गौ शशिशुक्लौ नारी पतिद्वेषिणी

चन्द्राशौ परतत्त्ववादचतुरा मीमेन्दुजौ भोगिनी ।

चन्द्रज्ञासुरवन्दिता यदि सुखद्रव्यान्विता लग्ना

वागीशो यदि लग्नः सुतनया प्रजाविभूषान्विता ॥ २६ ॥

Sloka 26. If the Moon and Venus be in a sign of Mars identical with the Lagna, the female born will have an aversion to her husband; if the Moon and Mercury be in the position described above, she will be skilled in the discussion of the highest truths; if Mars and Mercury be in the Lagna adverted to, she will be

voluptuous; if the Moon, Mercury and Venus combine in the Lagna under reference, she will possess every comfort; if Jupiter be in the Lagna aforesaid, she will bear good sons, be intelligent and have ornaments.

तुङ्गस्था गगनाटनाः शुभकरा रन्ध्रे तपापे वधू-

वैधव्यं समुपैति पापभवने पापग्रहालोकिते ।

रन्ध्रेणांशपतौ खले च विधवा निःसंशयं भामिनी

सौम्ये रन्धगतैः समेति तरुणी प्रागेव गृह्युं पतेः ॥ २७ ॥

Sloka 27. If the benefic planets be in their exaltation, but the 8th bhava containing a malefic planet be represented by a malefic sign and aspected by a malefic planet at the same time, the female born in the yoga will be afflicted with widowhood, when the lord of the Navamsa occupied by the owner of the 8th bhava is also malefic, the woman concerned will without doubt become a widow; if several benefic planets be in the 8th bhava, the female will die prior to her husband in the prime of her life.

भाग्यस्थाः शुभसेवराः सरगते पापेऽष्टमस्थेऽथवा

मर्त्यश्रीवद्भुवःसौख्यविमयैः सार्द्धं चिरं जीवति ।

मर्त्यैर्वन्धुगृहोपगैर्बहुमुत्प्राप्ता भवत्यङ्गना

चापे वा कटकौदये पतिमुत्प्राप्त्या दरिद्रान्विता ॥ २८ ॥

Sloka 28. When benefic planets occupy the 9th bhava and there is a malefic planet in the 7th or the 8th, the female born will live long with her husband, affluence, a numerous progeny and the accessories of comfort and happiness, if malefic planets be in the 8th bhava, the woman concerned will have many children, if Dhanus or Kataka be the Lagna in the latter case, she

will become poor and distressed by bearing many children to her husband.

NOTES.

cf. चन्द्रामरवर्णित (by कवनाचार्य).

प्रायस्त्वानि स्थिते सौम्ये मयापेक्षन्त्यमेऽपि वा ।

भर्तुः पुत्रमुल्लेखः सार्द्धं दीर्घकाले च जीवति ॥

चन्द्रार्कचक्रकीर्तने भर्तुः पुत्राद्विदुःखदा ।

3rd पद (Pada). According to Mantreswara the effect of malefic occupying the 4th house is to make the female unchaste.

cf. कर्मविवेका

मुखे पापैर्युक्ते भवति कुब्जा ॥

शोसिहालिवधूदये सुतयते चन्द्रेऽल्पपुत्रान्विता

पापैरष्टशुभोदयाष्टमगर्तैर्दारिद्र्यशोकाकुला ।

सौम्यासौम्ययुदैश्च मिथकलिनी सौम्यैः शुभधीयुता

पुत्रेशेऽरिगते वनौ रिपुपतां क्षत्रेण मृत्युर्भवत् ॥ २९ ॥

Sloka 29. When *Vrishabha*, *Simha*, *Vrischika* or *Kanya* is the *Lagna* and the *Moon* is in the 5th bhava, the female born will have few sons (*Cf.* sloka 43 *infra*); if malefic planets occupy the 9th place from the 8th bhava or the 8th from the *Lagna*, she will be afflicted with poverty and sorrow; when the above places are occupied by benefic as well as malefic planets, she will have good and evil for her lot; if those places be occupied exclusively by benefic planets, she will be blessed with prosperity and good fortune. When the lord of the 5th bhava is in the 6th and the lord of the latter is in the *Lagna*, her death will be caused by a sharp weapon.

NOTES.

cf. गर्भशास्त्र quoted in दशमस्क.

सिंहालिवृषकन्यासु चन्द्रे तिष्ठति पञ्चमे ।
 अल्पापत्यं विनानीयात्पुरुषेषु तथा वदेत् ॥
 लग्नाभाष्टमभागस्थैः पार्ष्णैः सकलान्विता ।
 सौम्यग्रहैरसंमिश्रैः सर्वथा कुशमाश्रूयात् ॥
 क्रूरग्रहे सुलगते बहुमतवमादिशेत् ।

For first pad (Pada), *vide* sloka 43 *infra*.

क्रूरग्रहैस्तगतैः समस्तैर्विलग्रराशेर्विधवा भवेत् सा ।

मिश्रैः पुनर्भूरिह जातकन्या परशुक्षिता हीनपत्नैस्तद्भिः ॥३०॥

Sloka 30. If all the malefic planets be in the 7th bhava from the Lagna, the female born will become a widow, if the planets in the 7th bhava be mixed, the female concerned will remarry; if malefic planets occupying the 7th bhava be weak, she would be repudiated by her husband.

NOTES.

Vide sloka 19 *supra*.

स्त्रीजन्मलग्नान्मदगे शशाङ्के शुक्रारयुक्ते यदि जातकन्या ।

सा पत्यनुत्थापरगामिनी स्यात्सौरारमांशोपगते तथैव ॥ ३१ ॥

Sloka 31. When the Moon occupies the 7th bhava from the Lagna in conjunction with Venus and Mars, the female born will associate with another man at the instance of her husband. The same effect follows when the Moon occupies in the 7th bhava a Navamsa owned by Saturn or Mars. (*Vide* sloka 19, *supra*)

सौरारमांशोपगतग्रहेषु शुक्रेन्दुयुक्तेष्वशुमेक्षितेषु ।

जाताः कुलान्कारयुषैर्विहीनाः सन्तः च सक्तं च्यवित्यतिथी. खसत् ३२

Sloka 32. When planets in the Rasis or Anshas of Saturn and Mars are aspected by malefics and are

associated with Venus (if the birth be in the day time) or the Moon (if the birth be in the night), the female born will abandon the traditional virtue of her caste, taking to harlotry in company with her mother.

NOTES.

This sloka should be read along with III—15 *supra*. According to the latter, Venus and the Moon respectively play the role of mother during the day and night.

Cf. also sloka 21, *supra*.

क्षितितनयनयोश्च लघ्नतः सप्तमस्ये

दिनकरबुधदृष्टे व्याधियोनिः प्रजाता ।

शुभकरनवभागे सप्तमस्थानसंखे

शुभगमुत्पत्ती सा चान्यथा दुर्भगा स्यात् ॥ ३३ ॥

Sloka 33. When a Navamsa of Mars occupying the 7th place from the Lagna is aspected by the Sun and Mercury, the female born will have a diseased womb (*Cf.* sloka 21, *supra*), but when the Navamsa under reference belongs to a benefic planet, the female concerned will be much liked by her husband and blessed with children, else she will become an object of aversion to her husband.

कामासक्तमनास्त्रिणी च विधवा पापद्वये सप्तमे

पथात्स्वामिवर्धं करोति कुलटा पापत्रये चास्तगे ।

राजामात्यवराङ्गना यदि शुभे कामं गते कन्यका

मारस्ये तु शुभत्रये गुणवती राश्री मवेद्भूपतेः ॥ ३४ ॥

Sloka 34. If the malefic planets occupying the 7th bhava be two, the female born will be lustfully inclined and become a widow, if they be three, she will be unchaste and ultimately do away with her husband; when a benefic planet is in the 7th bhava,

the female concerned will become the favourite wife of a king's minister; when there are three such planets in that bhava, she will become the queen of a ruler of the earth.

अन्योन्यांशगतौ सितार्कतनयावन्योन्यदृष्टौ तु वा

कुंभे चाष्टमभागजातवनिता कामामितस्तौ भवेत् ।

वैधव्यं समुपैति चन्द्रभवनात् करे मदस्थानगे

चन्द्रादस्तगृहोपगः शुभकरो राज्यास्पदं यच्छति ॥ ३५ ॥

Sloka 35. When Venus and Saturn occupy each other's Navamsa or aspect mutually, the female born in the 8th rising Navamsa of Kumbha will be afflicted with too much lust; she will become a widow when a malefic planet occupies the 7th place from the Moon; if the planet in the 7th bhava from the Moon be suspicious, the yoga will secure to her sovereign authority (a royal domain).

NOTES.

It will be seen that the 8th Navamsa of Kumbha is Vrishabha Navamsa and is owned by Venus,

cf. सारवली

शुक्रासितौ यदि परस्परभागसंन्यौ शीवेऽथ दृष्टिपयमाबुदये च्छांशे ।

स्त्रीणामतीव मदनामिमदः प्रवृद्धः स्त्रीभिः समं न पुरुषाकृतिभिर्जमन्ते ॥

Also जानकामरण

अन्योन्यभागेक्षणगौ सितार्कं यद्वा सितार्कं तत्रुगे च्छांशे ।

कन्दर्पस्यान्ति कुलौ नितान्तं नारी नराकारकत्वाद्गनाभिः ॥

Also इदञ्जानक

द्वयसंस्पर्शवसितसितौ परस्परं शीके वा यदि च्छराशिसंभर्तुः ।

स्त्रीभिः क्षीमदनविपानं प्रदीप्तं संस्तान्ति नयति नराकृतिस्त्रियनाभिः ॥

स्त्रीजन्मलभे ग्रहिशुक्रयुक्ते क्षोपान्विता सा सुखमागिनी स्यात् ।

सर्वत्र चन्द्रे सति तत्र जाता सुखान्विता वीतरतिः प्रिया स्यात् ॥

प्रयज्यामामोति-सदा नयमे ग्रहसंभवे नैव ॥

नलिभिर्बुधगुरुशुक्रैः शशाङ्कसहितैर्विदग्धमे शशिमे ।

स्त्री व्रजवादिनी स्वादनेकशास्त्रेषु कुशला च ॥

Also see next sloka.

पापेऽस्ते नयमगतग्रहस्य तुल्यां प्रयज्यां शुवतिरूपैत्यसंशयेन ।

उद्वाहे वरणविधौ प्रदानकाले चिन्तायामपि सकलं विधेयमेतत् ॥

Sloka 41. When a malefic planet is in the 7th bhava, the woman concerned will without doubt devote herself to the asceticism answering to the planet in the 9th bhava. The yogas mentioned hitherto become applicable in connection with the time of marriage, the time of selecting a girl, the time of her gift and the time when a query is made regarding her.

NOTE.

This as well as sloka 43 have been taken from Brihat Jataka.

Any planet—whether benefic or malefic—will not bring about widowhood but will make the woman born more devoted to her husband. She will sacrifice herself for him according to the philosophical temperament denoted by the planet in the 9th house as described in Adh. XV. Sl. 15 *supra*.

An important principle is enunciated here. There must be a planet in the 9th—positive Tarkana of the zodiac—to give good results at the time of marriage, betrothal, etc., or at the time of talk regarding marriage.

गुणाश्च

अस्ते पापं धर्मयातवहोक्तां प्रयज्यां स्त्री याति निःसंशयेन ।

इमोद्वाहे प्रभक्त्येषु चैव चिन्त्यं तां हौसिकेभ्यश्च युक्तया ॥

Also see next

कुरु गामित्रगतं नयमे यदि सैत्ततो भाति नूनम् ।

प्रयज्यामामोति सदा नयमे मह्यं धर्ममेव ॥

जन्मकाले विराहे च चिन्तायां वरणे तथा ।

नित्यं स्त्रीणां तु गृहप्रोक्तं घटते तत्पतिष्वपि ॥

जन्मन्युद्वाहकाले च चिन्तायां वरणे तथा ।

स्त्रीणां चिन्ता मुषेनोक्तं घटते तत्पतिष्वपि ॥ ४२ ॥

Sloka 42. The foregoing inquiry in regard to females is applicable, as is said by a wise sage, to the time of their birth, the time of their marriage, the time of query and the time of going in quest of them and may lead also to the revelation of the character of their husbands.

कृतेऽष्टमे विधयता निधनेधरोक्षे

यस्य स्थितो ययसि तस्य समे प्रदिष्टा ।

सत्सर्वगेषु वरणं स्वममेव तस्याः

कन्यालिगोहरिषु चाव्ययुतत्पतिन्दी ॥ ४३ ॥

Sloka 43. When the 8th bhava is occupied by a malefic planet, the woman concerned becomes a widow and the widowhood will occur at the age (period after marriage) signified by the ruler of the Navamsa occupied by the lord of the 8th house; when benefic planets occupy the 2nd house at the same time, the woman herself will die before her husband and she will have few children when the Moon is in Virgo, Scorpio, Taurus or Leo.

NOTES

The period given for each planet in the Navargtkayurdhya (vide V-2 *supra*) system is the period meant here when widowhood occurs.

If born with any one of the signs Virgo, Taurus, Leo and Scorpio as the Lagna and a malefic planet in the 8th bhava and a benefic planet in the 2nd bhava, she dies without undergoing widowhood and without issue.

Sloka 36. When the rising sign at the birth of a female is occupied by the Moon and Venus, she will be short-tempered and live in ease and comfort. In every case where the Lagna is occupied by the Moon, the female born generally lives in ease with no craving for carnal enjoyment and is amiable.

NOTES.

of, नीलजानक quoted in रत्नसूत्र.

क्रोधान्विता सौख्यपरा सितेन्द्री लग्नस्थिते काश्चनसंयुता च ।

शुभे कलाद्या सुखमावयुक्ता गुणैर्युता शुक्लगुरु तथैव ॥

शुकेन्दुमे रूपगुणाभिरामा कलावती जीवयुधोदये तु ।

लग्नस्थिता जीवयुषासुरेज्या जाताङ्गना सर्वगुणमसिद्धा ॥ ३७ ॥

Sloka 37. If a sign owned by Venus or the Moon be the Lagna at the birth of a female, she will be amiable for virtues and good looks. If the Lagna belong to Jupiter or Mercury, she will be skilled in fine arts. If Jupiter, Mercury and Venus occupy the Lagna, the female born will be renowned for the possession of every feminine excellence.

याचस्पती नवमपञ्चमकेन्द्रसंस्थे

तुङ्गादिके मयति श्रीलसमान्विता च ।

माध्वी सुपुत्रजननी सुखिनी गुणाढ्या

नूनं कुलद्वयशुक्लरिणी भवेत्ता ॥ ३८ ॥

Sloka 38. When Jupiter occupies the 5th, the 9th or a Kendra bhava or is in exaltation at the birth of a female, she will be well-behaved, chaste, bearing good sons, happy and possessed of excellences; she will verily bring credit to her own and her husband's families.

यदि शुभकरदृष्टा शिल्पिनी शुद्धचित्ता
सततमिह सलज्जा चारुवृत्तिः सुपुत्रा ।

पद्मधनसुखयुक्ता यद्वभे यद्वभत्वं

प्रजति शुभशतानां भाजनत्वं च होरा ॥ ३९ ॥

Sloka 39. If the Lagna at the time of birth of a female be aspected by benefic planets, she will be skilled in the arts, pure-minded, modest at all times, handsome, bearing worthy sons and have much wealth and enjoyment; she will be highly in favor with her husband and become the recipient of a thousand blessings.

चन्द्रे कर्कटफोदये च पलिभिः शुक्रशजीवेन्दुभिः

नानाशास्त्रकलारसज्ञचतुरा विख्याततेजस्विनी ।

कामसौख्यवा विलासभवनाद्दर्शयिषीः स्वपरीः

प्रयज्यामुपयाति जन्मसमये पाणिग्रहं चिन्तयेत् ॥ ४० ॥

Sloka 40. When the Moon occupies Kataka identical with the rising sign and when Venus, Mercury, Jupiter and the Moon are strong, the female born will be profoundly learned in the several sciences and arts, and renowned for her spiritual influence. When a malefic planet is in the 7th bhava, the female concerned will devote herself to asceticism corresponding to the planets if any in the 9th bhava. The yogas enumerated hitherto are to be considered in connection with the time of birth and the time of gift of a girl in marriage.

NOTE.

The reading कामसौख्यवा is hopelessly corrupt. It ought to be कामसौख्यवा योक्तुं कुर्यात्.

Cf. साराणी quoted in टीका

कुर्यात् यामिप्रगते नमो यदि तेनैव यमि नूनम् ।

शुभाकर

कन्यासिंहालिगोषु स्थितवति शशिनि स्वल्पपुत्रा प्रदिष्टा ॥
 क्रूरे मृत्युगते भवेद्विधवता यस्यांशके मृत्युषः
 पाके तस्य शुभेषु चार्णभवेन तस्याः स्वयं पथता ॥

Also सारतर्क्य

पापेऽष्टमे तु विधवा निधनान्निपतिर्नानांशके यस्य ।
 तस्य दशायां मरणे वाच्यं तस्याः शुभैर्द्वितीयस्थेः ॥
 कन्यालिगूपमसिंहे सितशिरमयुखेऽल्पपुत्रा स्यात् ।
 पुत्रभवेन शुभयुते निरीक्षिते वा तथैव स्यात् ॥

Also वातकाभरण

वैषम्यं स्यात्पापलेहेऽष्टमकृते रन्ध्रस्वामी संस्पिनो यस्य चशि ।
 मृत्युः पाके तस्य वाच्योऽन्ननायाः सौम्यैरर्गह्यग्नौः स्वात्मव्यं हि ॥
 कन्यालिगोसिंहगते रसाङ्गे पदेऽव्हासी खड्ग साल्पपुत्रा ।
 पुत्रालयं वैष्णवसेचरेन्द्रेर्दृष्टं शुतं वा बहुता च येषाम् ॥

Also कन्दोपिक

क्रूरैश्चाप्यपि भर्तृहन्त्यपि घने सन्तस्वयं स्त्रीमृतिः ॥
 सुतस्त्र्यंशलिङ्गीगोहरिषु हिमगी चाल्पतनया ॥

The following additional information from कन्दोपिका will be found to be useful.

न्येष्टभातरमम्बितं च वितरं मर्तुः वनिष्ठं क्रमात्
 न्येष्टाग्रासुरदुर्पनाश्च वनिता वन्तीति तन्ना विदुः ।
 विवाह्यं मुनगस्वराशानमिषद्मूलाप्रतिप्योदवा
 कन्या वा विवाह्यया मृत्युना स्वतः प्रियेणापना ॥

Astrologers declare that the (1) eldest brother, (2) mother, (3) father, and (4) youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars (1) Jyeshtha (2) Aśleṣha (3) Moola and (4) Viśakha. Females born under the asterisms Chitra, Ardra, Aśleṣha, Jyeshtha, Satabhishak, Moola, Krittika and Pushya will be barren, will become widows

mothers of children that are dead, cast away by their husbands or will be without wealth.

चन्द्रास्त्रोदयमाययाः सहस्रभूः सुन्यान्ना भास्वराः

पूज्याचन्द्रपु पुण्यकर्मकुशला सौन्दर्यभाषयान्विता ।

भर्तुः प्रीतिकरी सुपुत्रसहिता कल्याणशीला सती

तात्प्राप्ति सुमदली च सुतनुर्षाचन्द्रभास्वरेऽग्रे ॥

If the lords of (1) the Lagna, (2) the 9th house and (3) the sign occupied by the Moon be associated with benefics and are posited in good houses and be of brilliant rays (be not be eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very handsome and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with her husband depending on the strength derived by the 8th house from benefics (either by association or aspect).

रन्ध्रे मिश्रबले शुभाशुभग्रहेरास्त्रोक्ते वा एते

दम्पत्योः समकालमृत्युमखिलज्योतिर्विदः संविदुः ।

एकस्यो मदलग्नी च यदि वा लग्नस्थिते कामपे

कामस्ये तनुपे शुभग्रहेषुते मृत्युस्तयोस्तुन्यतः ॥ ४४ ॥

Sloka 44. When the 8th bhava has strength of a mixed character owing to its being occupied or aspected by auspicious as well as inauspicious planets, the pair will die at one and the same time, say the astrologers unanimously. When the lords of the 7th bhava and the Lagna are together in one bhava or when the lord of the 7th bhava is in the Lagna and the lord of the latter occupies the 7th bhava in conjunction with an auspicious planet, the husband and the wife will die simultaneously.

तत्सर्वमेषु स्वयमेव सा री विपद्यते तत्परिपाककाले ।

रन्ध्रस्थतद्भाषतदंशपानां दशापहारे मृतिमाश्रुतार्थाः ॥ ४५ ॥

Sloka 45. When auspicious planets occupy the 2nd bhava, say the revered seniors, the female concerned will have her death at the time of the ripening of their Dasas and during the Antardasa and Apahara of the planet occupying the 5th bhava, its lord or the lord of the Navamsa wherein is the lord of the 8th bhava (whichever of them may have predominant strength).

सहजभवननाये पुंगवे पुंग्वर्धे
पुरुषखचरयुक्ते पुंग्वहलीकिते वा ।

नयनमवनकेन्द्रे कोणगे वा बलिष्ठे
पद्मघनमुखवन्तं सौदरं याति जाता ॥ ४६ ॥

Sloka 46. When the lord of the 3rd bhava happens to be a male planet of predominant strength occupying a male sign identical with the 2nd, a Kendra or a Kona bhava and is aspected by or in conjunction with a male planet, the girl born will have a brother destined to enjoy much wealth and happiness.

सहोदरस्यानपलाभनार्या बिलघतः पञ्चमराशियाती ।
नृपालतैजोगुणरूपवन्तं सहोदरं जातवधूः समेति ॥ ४७ ॥

Sloka 47. The girl at whose birth the lords of the 3rd and the 11th bhavas from the Lagna occupy the 5th bhava will have a brother endowed with the spirit, the virtues and the majestic mien of a ruler of men.

॥ अथ पतिलक्षणम् ॥

यस्या मन्मथमन्दिरे गतपले शून्ये स्वलालोकिते
गौम्यध्योमनिवासदृष्टिरदिने मर्ता नरः को भवेत् ।
श्रीवः स्वात्पतिरसंगे शत्रिगुणे साकर्तमत्रे दुर्मगा
पन्थ्या वा तरुणी चरे मद्गृहे नित्यं प्रयातान्वितः ॥ ४८ ॥

Sloka 48. When the 7th bhava is without strength, unoccupied and aspected not by a benefic but by a malefic planet, the female born will have a contemptible wretch for her husband; when Mercury is in the 7th bhava, the husband will be impotent; if Saturn be associated with Mercury in the same bhava, the woman will be barren or loathed by her husband; when a moveable sign represents the 7th bhava, he will always be away from home.

NOTES.

Perhaps the reading must be भर्ता भवेत् कान्तः (कान्त = कापुरुषः).

Cf. सर्वज्ञानक quoted in सौराज्य.

शुद्धेऽप्ये दुर्भले वर्याः पापमहानिरीक्षिते ।

सौम्यमहदृशा हनि भर्ता कापुरुषो भवेत् ॥

बुधमन्दयुतेऽस्ते च पतिः क्षीयसमो भवेत् ।

चन्द्या वा दुर्भगा वाऽपि सा च नित्ये प्रवासिनी ॥

सप्तमे चरराशौ च तद्दीशे चरभांशके ।

भर्ता प्रवासशीलः स्यात् स्थिरभे स्याद्वे भवेत् ॥

Also ज्ञानसमल

शुद्धे मन्मथमन्दिरे शुभमयिर्नानोक्तिने निर्दिष्टे

वाक्तायाः किल नायको मुनिरेः कापुरुषः कीर्तिनः ।

जानिष्व बुधमन्दयोर्दिग्दृष्टे षण्णे भवेत्तिथिर्न

राशौ तत्र चरे विदेगभिरतो द्वन्द्वे च विश्वव्यति । ॥

Also ब्रह्मज्ञान

शुद्धे कापुरुषोऽनलेऽस्मभ्यन्त सौम्यमहर्नासिते

क्षीणेऽस्ते बुधमन्दयोर्दिग्दृष्टे नित्य प्रवासान्वित ॥

स्वांशे मास्वति कामगे मुदुरतिक्रीडारिणोदी पतिः

चन्द्रे सौम्यमप्युपैति भूमिजनयो ज्ञाने वापुस्तत्परः ।

विद्वान् चन्द्रसुते जितेन्द्रियचगे जीवि मर्दम्यानगे

शुक्ले फान्तवपुः सुखी च रविजे यदोऽनिमूर्खो भवेत् ४९

Sloka 49. When the Sun occupies its own Navamsa in the 7th bhava, the female born will have a husband gentle and diverting by his excessive playfulness. When the Moon occupies such a position, she will be happy ; when Mars is in the same position, the husband will be devoted to his wife though playing the gallant towards other women ; if the planet occupying its own Navamsa in the 7th bhava be Mercury, the husband will be learned ; if Jupiter be in that bhava, the female concerned will get a spouse who will have all his senses under control, if it be Venus, the husband will be handsome and voluptuous ; lastly, if it be Saturn, he will be an old dolt.

NOTES.

cf. सर्वजातक, quoted in होतरण.

अस्तेऽर्के स्वांशके स्वर्ते मर्ता रतिपरो मृदुः ।
 चन्द्रेऽस्ते स्वांशके स्वर्ते मृदुस्त्वयशः पतिः ॥
 मौमेऽस्ते स्वांशके स्वर्ते श्रीढालो निर्वनः पतिः ।
 सौम्येऽस्ते स्वांशके स्वर्ते भर्ता विद्वान्बलेन सुखी ॥
 जीवेऽस्ते स्वांशके स्वर्ते गुणवान् विनितेन्द्रियः ।
 शुकेऽस्ते स्वांशके स्वर्ते कन्यासौभाग्यवान् सुखी ॥
 मन्देऽस्ते स्वांशके स्वर्ते वृद्धो भूषो भवेत् पतिः ।
 एवं मत्तमरादिष्वप्येवमेतैर्गुणैः भवेत् पुरुषः ॥

स्वान्मार्दवाङ्गो गुणवान् प्रगल्भो जामित्रराश्यंशकजा तु वाऽस्याः ।
 सौरेऽस्तमे स्वांशगृहोपपाते पृथ्वीप्रतिमूर्त्तः पतिरेव तस्याः ॥ ५० ॥

Sloka 50. When a female is born in a Navamsa belonging to the Rasi of the 7th bhava, her husband will be softbodied, possessed of excellent qualities, and full of assurance. When Saturn in the 7th bhava occupies his own Amsa or Rasi, the female concerned will be wedded to an old and exceedingly dull husband.

दुःखा घर्मगृहेशदेवसंचिवी भर्ता गतायुर्मवेव
 दीर्घायुर्धनवान् त्रिकोणगृहगो केन्द्रस्थितौ वा यदि ।
 विद्वान् बोधनवाद्देशसहितौ सारार्कजौ कर्षकः
 स्वर्मानुष्यजसंपुत्रौ यदि खलः सारीधरश्चोराद् ॥ ५१ ॥

Sloka 51. A female will have a decrepit husband when the lord of the 9th bhava and Jupiter happen to occupy a दुःस्थान (Dustthana) at her birth; he will be long-lived and wealthy if the two planets occupy a Tri-kona or a Kendra bhava. If they be associated with the lord of the 4th bhava or Mercury, the husband will be a person of learning; if they be associated with Mars or Saturn, he will be an agriculturist; if with Rahu or Ketu, a villain; if with the lord of the 6th bhava, he will become a robber-chief.

गौराङ्गः पतिरस्त्ये दिनकरे कामी सरोपेक्षणः
 चन्द्रे रूपगुणान्वितः कुशत्तनुर्मोमी रुगार्तो भवेत् ।
 नम्रः करमोलसः पटुवचः मरुत्कान्तिः कुजे
 विद्याविद्युगुणप्रपञ्चरसिकः गौम्ये मदस्थानगे ॥ ५२ ॥

Sloka 52. The husband will be fair-limbed, lustful and have fiery eyes when the Sun occupies the 7th bhava in a female's horoscope; if the Moon be in that bhava, the husband of the female concerned will be handsome, worthy, spare, voluptuous and troubled with ailments; if Mars be in the 7th bhava, she will have for her spouse, a man humble in appearance, delighting in cruelty, indolent, with a ready tongue and of a ruddy hue; if Mercury occupy the bhava in question, the husband will be a man of taste, amply endowed with learning, wealth and excellent qualities.

दीर्घायुर्नृपतुल्यवित्तविभवः कामी च धान्ये गुरौ

क्रान्तो नित्यविनोदकेलिचतुरः काव्ये कविः क्षमापतिः ।

मन्दे बृद्धकलेवरोऽस्थिरतनुः पापी पतिः कामगे

राहौ वा शिखिनि स्थिते मलिनघनीर्नचोऽथवा तत्समः ५३

Sloka 53. If the planet occupying the 7th bhava be Jupiter, the husband of the female concerned will be a person blessed with long life, with wealth and power, equal to a king's, and lustful in his youth; if Venus, he will be lovely, ever playful and diverting and gifted with the highest poetical faculty; if Saturn, he will be old, infirm and wicked; and lastly if Rahu or Ketu be in the 7th bhava, the husband of the female concerned will be a low, evil-minded wretch or some such person.

दिग्देशस्थितिवर्मकर्मजगुणाः पुंजातके योपिता

ये नारीजनजातके निजपती संयोजितास्तत्त्वतः ।

घर्नाशोपगतप्रहेषु बलवत्स्वेदांशगुण्याः सुताः

केन्द्रे कामपतिः करोति विपुलं कल्याणकालोत्सवम् ॥५४॥

इति श्रीनवप्रहरणया वीथनाधविरचिते जातकपारिजाते

स्त्रीजातकाध्यायः षोडशः ॥

Sloka 54. In this chapter on Female Horoscopy, we have given accurately with reference to husbands the same information which we gave while treating of men's horoscope regarding wives such as the regions from which they may come, their status, the protection of their virtue and the like qualities evinced in their acts. The number of children will correspond to the number of Navamsas attained by the powerful among the planets occupying the 7th bhava or its Amsa. The lord of that bhava when occupying a Kendra will produce much jubilation on marriage and other festal occasions.

T'us ends &c.

जातकपारिजाते सप्तदशोऽध्यायः

॥ कालचक्रदशाध्यायः ॥

Adhyaya XVII.

KALACHAKRADASA

The (कालचक्र) Kalachakra system of ayurdya referred to already in Adhyaya 5, sloka 33, is based on the Moon's position in a नक्षत्रपाद or quarter of an asterism. For the purposes of this ayurdya, the 37 stars from Aswini to Revati are classified into nine groups of three each, the five odd groups or triads being styled सव्य (Savya) or दक्षिण (Dakshina) and the four even ones as अपसव्य, (Apasavya) वाय (Vaya) or उत्तर (Uttara). The peculiarity of a सव्य (Savya) triad is that its 12 padas (पाद) are assigned to the 12 Rasis from Mesha onwards. In an अपसव्य (Apasavya) triad, the 12 padas belong to the 12 Rasis reckoned in a reverse order from वृश्चिक to धनुष.

The 12 Nakshatra padas (नक्षत्रपाद) whether of a सव्य (Savya) or of an अपसव्य (Apasavya) triad can be brought under the four triangular signs according to the Rasis to which they are severally assigned. In accordance with this classification, four kinds of परमायुः (Paramayus) or maximum life will be shown to result (Vide sloka 12).

Each कालचक्रनक्षत्रपादयुग (Kalachakra nakshatrapadayus) in its entire length comprises nine mahadashas (महर्षयः) presided over by nine Rasis and their lords. The order in which the several Nakshatra padas get each its nine mahadashas is indicated in the mnemonic formulas for the सव्य (Savya) and अपसव्य (Apasavya) chakras respectively. These formulas are expressed by conventional letters पदपयदि (Patapayadi) referred to already in page 696. Two additional letters म and न used in the formulas denote the numbers 11 and 12 respectively.

It appears to be an accepted canon in the kalachakra system that the maximum length of the life of any person whether born in the beginning, middle or end of a नक्षत्रपार (nakshatra pada) should not exceed the length of the nine mahadasas (for that pada) reckoned from that at birth.

For a knowledge of the terms देह (Deha), जीव (Jeeva), मण्डूकगति (Mandukagati), मार्कटगति (Markatagati), सिंहावलोकन (Simhavalokana), the reader should refer to slokas 89—92. In connection with the terms मण्डूकगति (Manduka gati) and मार्कटगति (Markata gati), it will be interesting to note that in a सव्यचक्र (Savya chakra), the two movements take place from Kanya to Kataka and Simba to Mithuna respectively, while in an अपसव्यचक्र (Apsavya chakra) they are invariably from Kataka to Kanya and Mithuna to Simba and these occur only in the cycles which run from Vrischika to Dhanu and vice versa.

A reason for this will appear when we remember that it is only by such an arrangement the order of planets in both the cycles can be made identical.

प्रणम्य परमात्मानं शिवं परमकारणम् ।

सैवारिचक्रमध्यस्थं चतुःषष्टिकलात्मकम् ॥ १ ॥

पप्रच्छ देवदेवेशमीश्वरं सर्वमङ्गला ।

कालचक्रगतिं सर्वो विस्तराद्दे मे प्रभो ॥ २ ॥

Slokas 1-2. Bowing to Siva, the supreme soul, the prime cause of all things, standing in the centre of the planetary systems and comprehending in his omniscience the 64 branches of knowledge, the all-benign goddess Parvati asked that supreme Ruler of all Gods as follows: "Tell me, oh lord, in detail the entire course of the wheel of time कालचक्र (Kalachakra)."

ईश्वर उवाच ।

अहमादित्यरूपोऽसि चन्द्रं त्वां संप्रचक्षते ।

संयोगेन वियोगेन जगत्स्यावरजज्ञमम् ॥ ३ ॥

चक्रवाक्यानि

						परमा- तुल्य- ता यदाह	नीमा विदा	अंश
मा-	5 ता-	5 मा-	7 वा-	8 वा-	9	= 100 गु	मेघ	
सिद्धरवि-	5 अन्तराधुप-	9 गुणधुप-	16 इधिकाधुप-	7 धनुर्धुप-	10			
सी-	7 वा-	6 वा-	4 वा-	5 वा-	3	= 85 गुपः	एषम	
गुणधुप-	16 अन्तराधुप-	9 अन्तराधुप-	21 सिद्धरवि-	5 विधुनधुप-	9			
वि-	10 वा-	9 वा-	1 वा-	2 वा-	3	= 83 गुपः	मिधु	
मकरशशि-	4 धनुर्धुप-	10 मेघधुप-	7 अश्वधुप-	16 विधुनधुप-	9			
र-	8 वा-	9 वा-	10 वा-	11 वा-	12	= 86 गुपः	हटक	
इधिकाधुप-	7 धनुर्धुप-	10 मकरशशि-	4 कुनशशि-	4 मीनधुप-	10			
श-	5 वा-	3 वा-	4 वा-	1 वा-	12	= 100 गुपः	विद	
सिद्धरवि-	5 विधुनधुप-	9 अश्वधुप-	16 मेघधुप-	7 मीनधुप-	10			
र-	2 वा-	3 वा-	4 वा-	5 वा-	6	= 65 गुपः	कनधा	
गुणधुप-	16 विधुनधुप-	9 अन्तराधुप-	21 सिद्धरवि-	5 अन्तराधुप-	9			
र-	11 वा-	12 वा-	8 वा-	7 वा-	6	= 83 गुपः	गुका	
कुनशशि-	4 मीनधुप-	10 अश्वधुप-	7 गुणधुप-	16 अन्तराधुप-	9			
सी-	1 वा-	12 वा-	11 वा-	10 वा-	11	= 86 गुपः	शुनि	
मेघधुप-	7 अश्वधुप-	10 कुनशशि-	4 मकरशशि-	4 धनुर्धुप-	10			
मा-	5 वा-	6 वा-	7 वा-	8 वा-	9	= 100 गुपः	धनुप	
सिद्धरवि-	5 अन्तराधुप-	9 गुणधुप-	16 इधिकाधुप-	7 धनुर्धुप-	10			
सी-	7 वा-	6 वा-	4 वा-	5 वा-	3	= 85 गुपः	मकर	
गुणधुप-	16 अन्तराधुप-	9 अन्तराधुप-	21 सिद्धरवि-	5 विधुनधुप-	9			
वि-	10 वा-	9 वा-	1 वा-	2 वा-	3	= 83 गुपः	कुंभ	
मकरशशि-	4 धनुर्धुप-	10 मेघधुप-	7 अश्वधुप-	16 विधुनधुप-	9			
र-	8 वा-	9 वा-	10 वा-	11 वा-	12	= 86 गुपः	मीन	
इधिकाधुप-	7 धनुर्धुप-	10 मकरशशि-	4 कुनशशि-	4 मीनधुप-	10			

कालचक्रदशा-अपसव्य-

		देहा- विषः										
4. रोहिणी; 10. मृगशिरा; 16. विशाखा; 22. अश्लेषा;	प्रथमपादाः	गुरुः	ध- 9 धनुर्गुरु- 10	व- 10 मकरधनि- 4	सि- 11 कुम्भधनि- 4	मि- 12 मीनगुरु- 10	त- 12 कन्यागुरु- 10	व- 12 दुन्वगुरु- 16	ध- 16 धनुर्गुरु- 7	मि- 10 मीनगुरु- 10	त- 12 कन्यागुरु- 10	व- 12 दुन्वगुरु- 16
	द्वितीयपादाः	शुभः	त- 6 कन्यागुरु- 9	सि- 7 दुन्वगुरु- 16	मि- 8 मीनगुरु- 7	व- 9 धनुर्गुरु- 10	ध- 9 धनुर्गुरु- 10	व- 10 मकरधनि- 4	सि- 11 कुम्भधनि- 4	मि- 12 मीनगुरु- 10	त- 12 कन्यागुरु- 10	व- 12 दुन्वगुरु- 16
	तृतीयपादाः	शुभः	व- 6 कन्यागुरु- 9	मि- 7 दुन्वगुरु- 16	ध- 8 धनुर्गुरु- 10	त- 9 कन्यागुरु- 9	व- 10 मकरधनि- 4	सि- 11 कुम्भधनि- 4	मि- 12 मीनगुरु- 10	त- 12 कन्यागुरु- 10	व- 12 दुन्वगुरु- 16	ध- 16 धनुर्गुरु- 7
	चतुर्थपादाः	गुरुः	त- 12 मीनगुरु- 10	व- 11 मकरधनि- 4	सि- 12 मीनगुरु- 10	मि- 13 मीनगुरु- 10	त- 14 मीनगुरु- 10	व- 15 मकरधनि- 4	सि- 16 कुम्भधनि- 4	मि- 17 मीनगुरु- 10	त- 18 मीनगुरु- 10	व- 19 मकरधनि- 4
5. कृत्तिका; 11. पुष्यगुरुः; 17. मघा; 23. अश्लेषा;	प्रथमपादाः	गुरुः	ध- 12 मीनगुरु- 10	व- 13 मकरधनि- 4	सि- 14 कुम्भधनि- 4	मि- 15 मीनगुरु- 10	त- 16 कन्यागुरु- 9	व- 17 दुन्वगुरु- 16	ध- 18 धनुर्गुरु- 7	मि- 19 मीनगुरु- 10	त- 20 कन्यागुरु- 9	व- 21 दुन्वगुरु- 16
	द्वितीयपादाः	शुभः	मि- 3 मिथुनगुरु- 9	त- 4 दुन्वगुरु- 16	व- 5 मकरधनि- 4	ध- 6 धनुर्गुरु- 10	सि- 7 कुम्भधनि- 4	मि- 8 मीनगुरु- 10	त- 9 कन्यागुरु- 9	व- 10 मकरधनि- 4	ध- 11 धनुर्गुरु- 10	सि- 12 मीनगुरु- 10
	तृतीयपादाः	शुभः	मि- 3 मिथुनगुरु- 9	त- 4 दुन्वगुरु- 16	व- 5 मकरधनि- 4	ध- 6 धनुर्गुरु- 10	सि- 7 कुम्भधनि- 4	मि- 8 मीनगुरु- 10	त- 9 कन्यागुरु- 9	व- 10 मकरधनि- 4	ध- 11 धनुर्गुरु- 10	सि- 12 मीनगुरु- 10
	चतुर्थपादाः	गुरुः	ध- 12 मीनगुरु- 10	व- 13 मकरधनि- 4	सि- 14 कुम्भधनि- 4	मि- 15 मीनगुरु- 10	त- 16 कन्यागुरु- 9	व- 17 दुन्वगुरु- 16	ध- 18 धनुर्गुरु- 7	मि- 19 मीनगुरु- 10	त- 20 कन्यागुरु- 9	व- 21 दुन्वगुरु- 16
6. आर्द्रा; 12. उत्तराश्लेषा; 18. मेषा; 24. ज्येष्ठा	प्रथमपादाः	गुरुः	त- 12 मीनगुरु- 10	व- 13 मकरधनि- 4	सि- 14 कुम्भधनि- 4	मि- 15 मीनगुरु- 10	त- 16 कन्यागुरु- 9	व- 17 दुन्वगुरु- 16	ध- 18 धनुर्गुरु- 7	मि- 19 मीनगुरु- 10	त- 20 कन्यागुरु- 9	व- 21 दुन्वगुरु- 16
	द्वितीयपादाः	शुभः	मि- 3 मिथुनगुरु- 9	त- 4 दुन्वगुरु- 16	व- 5 मकरधनि- 4	ध- 6 धनुर्गुरु- 10	सि- 7 कुम्भधनि- 4	मि- 8 मीनगुरु- 10	त- 9 कन्यागुरु- 9	व- 10 मकरधनि- 4	ध- 11 धनुर्गुरु- 10	सि- 12 मीनगुरु- 10
	तृतीयपादाः	शुभः	मि- 3 मिथुनगुरु- 9	त- 4 दुन्वगुरु- 16	व- 5 मकरधनि- 4	ध- 6 धनुर्गुरु- 10	सि- 7 कुम्भधनि- 4	मि- 8 मीनगुरु- 10	त- 9 कन्यागुरु- 9	व- 10 मकरधनि- 4	ध- 11 धनुर्गुरु- 10	सि- 12 मीनगुरु- 10
	चतुर्थपादाः	गुरुः	ध- 12 मीनगुरु- 10	व- 13 मकरधनि- 4	सि- 14 कुम्भधनि- 4	मि- 15 मीनगुरु- 10	त- 16 कन्यागुरु- 9	व- 17 दुन्वगुरु- 16	ध- 18 धनुर्गुरु- 7	मि- 19 मीनगुरु- 10	त- 20 कन्यागुरु- 9	व- 21 दुन्वगुरु- 16

चक्रवाक्यानि

						परमा सं० years	वेदा विदः	अक्षर
प-	१ रा-	२ रा-	३ वि-	५ रा-	४	= ८६	चन्द्रा	सुवि
मेषकु-	७ वर्षमशुक्र-	१६ मिथुनवृष-	९ मिहरीर-	५ अटक-चन्द्र-	२१			
४-	११ वि-	१० वि-	९ वि-	८ रा-	७	= ८३	सुक्रा	सुना
कुंभाशनि-	४ मकरशनि-	४ मकरशनि-	१० बुधिकु-	७ बुधमशुक्र-	१६			
रा-	२ रा-	१ रा-	९ रा-	१० रा-	११	= ८५	शनि	कन्या
वृषभमशुक्र-	१६ मेषकु-	७ मेषकु-	१० मकरशनि-	४ बुधमशुक्र-	४			
मा-	५ रा-	४ रा-	६ रा-	७ रा-	८	= १००	कुंज	सिंह
मिहरीरवि-	५ अटक-चन्द्र-	२१ मेषकु-	९ बुधमशुक्र-	१६ बुधिकु-	७			
श्री-	८ रा-	७ रा-	६ रा-	५ रा-	४	= ८६	चन्द्रा	कटक
बुधिकु-	७ बुधमशुक्र-	१६ मेषकु-	९ मिहरीर-	५ अटक-चन्द्र-	२१			
ज-	१० रा-	११ रा-	१२ रा-	१३ रा-	२	८३	सुक्रा	मिथु
मकरशनि-	४ बुधमशुक्र-	४ मेषकु-	१० मेषकु-	७ बुधमशुक्र-	१६			
म-	७ रा-	८ रा-	१२ रा-	११ रा-	१०	८५	शनि	वृषभ
सुक्राशुक्र-	१६ बुधिकु-	७ मेषकु-	१० बुधमशुक्र-	४ मकरशनि-	४			
मि-	५ रा-	४ रा-	३ रा-	२ रा-	१	१००	कुंज	मेष
मिहरीरवि-	५ अटक-चन्द्र-	२१ मिथुनवृष-	९ बुधमशुक्र-	१६ मेषकु-	७			
श्री-	८ रा-	७ रा-	६ रा-	५ रा-	४	८६	चन्द्रा	सिंह
बुधिकु-	७ बुधमशुक्र-	१६ मेषकु-	९ मिहरीर-	५ अटक-चन्द्र-	२१			
ज-	१० रा-	११ रा-	१२ रा-	१३ रा-	२	८३	सुक्रा	मिथु
मकरशनि-	४ बुधमशुक्र-	४ मेषकु-	१० मेषकु-	७ बुधमशुक्र-	१६			
स-	७ रा-	८ रा-	१२ रा-	११ रा-	१०	८५	शनि	वृषभ
सुक्राशुक्र-	१६ बुधिकु-	७ मेषकु-	१० बुधमशुक्र-	४ मकरशनि-	४			
मि-	५ रा-	४ रा-	३ रा-	२ रा-	१	१००	कुंज	मेष
मिहरीरवि-	५ अटक-चन्द्र-	२१ मिथुनवृष-	९ बुधमशुक्र-	१६ मेषकु-	७			

Easwara said—

Sloka 3 “I am of the nature of the Sun and thou art declared to be the Moon. The whole universe consisting of mobile and immobile things is brought about by the conjunction and opposition (separation) of the Sun and the Moon.

पञ्चप्राचीरालिखे द्वाणसंख्या तिर्यग्नेखावर्जितान्तश्चतुष्काः ।

प्रागादीशा द्वादश व्योमवाता व्योतिश्चक्रस्वामिनस्तूवराद्याः ॥

Sloka 4. Draw five straight lines from west to east and five cross-wise in such a manner that the interior four squares are left vacant (are not represented in the chakra). The resulting twelve squares are the twelve celestial signs Mesha and others, the lords of the east and other points of the compass.

घराजशुक्रशुभशनीसौम्यसिंहारजीवार्कजमन्दबीयाः ।

क्रमेण मेवादियु राशिनायास्तदंशपात्रेति पदन्ति सन्तः ॥ ५ ॥

Sloka 5. Wise men say that Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their amsas.

भूतैकाविंशद्गिरयो नवदिक्षोदशाभ्ययः ।

सूर्यादीनां क्रमादम्बदा राशीनां स्वामिनो वशात् ॥ ६ ॥

Sloka 6. 5, 21, 7, 9, 10, 16 and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

जम्बीपुनर्वसूदस्तमूलप्रोष्ठपदादिषु ।

अंशकान् गणयेन्मेसात्प्रादधिष्ण्यक्रमं पदेत् ॥ ७ ॥

रोहिणीमघदैशाखवैष्णवादिषु भेषु च ।

अंशकान् वृथिकादीनां गणयेदपमन्यतः ॥ ८ ॥

Stokas 7-8. In the 5 triads of stars beginning respectively with Aswini, Punarvasu, Hasta, Mula and Purvaproshtapada, reckon the quarters from Mesha in the प्रदक्षिण (Pradakshina) order. In the four triads commencing with Rohini, Makha, Viakha, and S'ravana, reckon the quarters from Vriachika in the अग्रदक्षिण (Agradakshina) order.

दक्षिणाधिकनक्षत्रं द्वादशाङ्गिकराशिषु ।

चक्रं प्रदक्षिणीकृत्य मीनान्तं विन्यसेत्पुनः ॥ ९ ॥

उत्तरात्रपनक्षत्रं वृथिकायप्रदक्षिणम् ।

कृत्वा चापान्तकेऽन्यसिन् शतव्ये दक्षिणोत्तरे ॥ १० ॥

Stokas 9-10. The चक्र (chakra) consisting of a दक्षिण (Dakshina) triad of stars should be cast in the प्रदक्षिण (Pradakshina) order from Mesha to Magma among the 12 Rasis to which the Navamsas composing the triad belong. Again, the 12 quarters of the triad called उत्तर (Uttara) (in contrast with दक्षिण (Dakshina) of the previous sloka) are to be assigned to the 12 Rasis in the अग्रदक्षिण (Agradakshina) order from Vriachika to Dhanus. Thus, दक्षिण (Dakshina) and उत्तर (Uttara) have to be apprehended as distinct each from the other.

सञ्ज्ञापसञ्ज्ञ्यमार्गेण चाविन्यादि त्रिकं त्रिकम् ।

देहादि गणयेत्सन्ध्ये वामे जीवादि गण्यते ॥ ११ ॥

Stoka 11. Thus, the triads of stars reckoned from Aswini are to be distinguished as दक्षिण (Dakshina) and उत्तर (Uttara) just as their padas are reckoned in the प्रदक्षिण (Pradakshina) or अग्रदक्षिण (Agradakshina) order

of Rasis. In the सव्य (Savya) triad the reckoning begins with देह (Deha). In the अपसव्य (Apasavya) triad it begins with जीव (Jeeva).

मेघमोयमकुलीरमन्दिरेष्वंशकेषु परमायुरुच्यते ।

∴ ज्ञानकं मदगजस्तदा क्रमात् तत्र कोणभवनेषु तद्वदेव ॥ १२ ॥

Sloka 12. In the अंश (Amsas) i. e. quarters of the nakshatras representing the houses Mesha, Vrishabha, Mithuna and Kataka, the greatest life is declared to result, being measured respectively by the numbers 100, 85, 83 and 86. The same holds good in respect to the Trikona Rasis of the four foregoing.

एवमायुःपरिज्ञानं देहजीवी प्रकल्प्य च ।

सव्ये तु प्रथमांशस्तु देह इत्यभिधीयते ॥ १३ ॥

जीवः सर्वेष्वन्त्यपादो विलोममपसव्यके ।

Slokas 13 and 13½. There can thus be a thorough knowledge of the age of a person when what are called देह (Deha) and जीव (Jeeva) are previously settled. In the सव्यचक्र (Savya chakra) the first division of every Rasi is called देह (Deha) and the last is termed जीव (Jeeva). In the अपसव्यचक्र (Apasavya chakra) this is reversed

देहजीवि यदा राहुः केतुर्भौमो रविः स्थितः ॥ १४ ॥

तदा वसिन् मवेन्मृत्युर्देहे रोगः प्रवर्तते ।

Slokas 13½-14½. When Rahu, Ketu, Mars, or the Sun happen to be in the conjunction of देह (Deha) and जीव (Jeeva), there will be death in consequence thereof. If they happen to be in देह (Deha) alone, disease sets in.

Or. परापर

देहभ्रीक्षमायोगे सौमार्कविनादिभिः ।

एवैवयोगे मरणं बहुयोगे तु का कथा ॥
 यत्र स्थानेषु सजीवो देहयोगसमन्वितः ।
 तत्र पापग्रहीयोगे तद्दशामरणं भवेत् ॥
 देहयोगे महानाथा जीवयोगे तु मृत्युवः ।
 द्वाभ्यां संयोगमात्रेण हन्यते नात्र संशयः ॥
 जीवे जीवो यदा राहुः सौरिर्वको रविः स्थितः ।
 मृत्युकालमिति ज्ञात्वा ज्ञान्ति कुर्याद्यथाविधि ॥

देहजीविगृहं यातः सौम्यो जीवश्च भार्गवः ॥ १५ ॥
 सुखसंपत्करं सर्वं शोकरोगविनाशनम् ।
 मिश्रलेखरसंगुक्ते मिश्रं फलमयानयात् ॥ १६ ॥

Slokas 14-16. When Mercury, Jupiter and Venus go to a house which represents देह (Deha) or जीव (Jeeva), then everything tends to happiness and prosperity and there is an end of sorrow and sickness. When the देह (Deha) or the जीव (Jeeva) house is occupied by a mixture of good and bad planets, the effect would be of a mixed nature.

NOTES.

Parmāra adds

जीवे जीवो यदा सोमः सौम्यो जीवः स्थितः स्थितः ।
 तदा सौख्यं प्रकुर्वन्ति रोगमृत्युविनाशनम् ॥
 पापक्षेत्रदशायोगे देहजीवौ तु दुःखदौ ।
 शुभक्षेत्रदशायोगे शुभयोगे शुभं भवेत् ॥
 देहे शुभग्रहैर्गुक्ते मृषणादि भुनं भवेत् ।
 जीवे शुभग्रहैर्गुक्ते पुत्रदारादिकर्षणम् ॥
 सिंहावलोकनमये मङ्गलकगणितं भवे ।
 अपमृत्युमयं तस्मिन् प्रायश्चित्तादिमुच्यते ॥ १७ ॥

Sloka 17. At the time there is a सिंहावलोकन (Sim-
havalokana, backward glance of a lion, *vide infra* sloka
89-91) or a मण्डूकगति (Mandukagati, a frogleap) happens,
there is danger of untimely death from which one is
released by an expiation.

८१. वतसः

मण्डूके तु महाव्याधिर्मर्कटे तु महद्भयम् ।
सिंहावलोकने मरणं गर्भस्य वधनं यथा ॥
कन्यायां कर्कटे वाऽपि तिष्ठते मिथुनेऽपि च ।
मण्डूकगतिसंज्ञा वै तादृशं रोगकारणम् ॥
मीने तु बृश्चिके वाऽपि चापे मेघे तथैव च ।
सिंहावलोकने चैव तादृशं च फलं लभेत् ॥
सिंहावगतिमार्गे च माण्डूकीगतिसंभवः ।
अपमृत्युफलसिन् प्रायश्चित्तात् शोचति ॥
मीनात्तु बृश्चिके याते ज्वरो भवति निश्चितम् ।
कन्यायाः कर्कटे याते मातृवन्धुविनाशनम् ॥
सिंहात्तु मिथुने याते स्त्रियां व्याधिर्मवेद्भुताम् ।
कटकात्तु हरौ याते यजे भवति देहिनाम् ॥
पितृवन्धुमृतिं विद्याद्यापान्मेघं गते पुनः ॥

मीनात्तु बृश्चिके याते ज्वरो भवति देहिनाम् ।

पथोनात् कर्कटे याते मातृवन्धुवधमृतिः ॥ १८ ॥

Sloka 18. When there is a transit from Meena to
Vrischika, fever attacks the persons concerned. When
there is a passage from Kanya to Kataka, the death takes
place of one's mother, relation or wife.

कटकात्तु हरौ याते यजरोगं चदेद्भुताम् ।

सिंहात्तु मिथुनं याते स्त्रीव्याधिर्मृतिर्भवेत् ॥ १९ ॥

Sloka 19. When there is a passage from Kataka to Simha (after a मण्डुकप्लुति - Mandukapluti), a wise astrologer should predict a disease due to an ulcer or wound. When there is a passage from Simha to Mithuna, there will be disease or death of one's own wife.

पुत्रबन्धुमृति विद्याचापान्मोयं गते पुनः ।

शुभग्रहेऽसिद्धभयं पापग्रहयुते भयम् ॥ २० ॥

Sloka 20 When the transit is from Dhanus to Mesha, the death of a son or other such relative is to be apprehended. When an auspicious planet occupies the house of transit, there is no risk; but when it has a malefic planet, there is danger.

कन्यायाः कर्कटे याते पूर्वभागे महान् भवेत् ।

उत्तरां दिशमाधित्य शुभयात्रां गमिष्यति ॥ २१ ॥

Sloka 21. When there is a transit from Kanya to Kataka the person concerned becomes great during the former portion of it, and goes upon a happy trip towards the north.

सिंहात् मिथुने याते पूर्वमार्गं विसर्जयेत् ।

कार्यारंभे तु नैर्ऋत्यां सुखयात्रां गमिष्यति ॥ २२ ॥

Sloka 22. When there is a transit from Simha to Mithuna, the former portion thereof should be shunned as inauspicious at the commencement of an undertaking, but a trip then in the southwest will be auspicious.

कर्कटादक्षिणे सिंहे कार्यहानिश्च रोगकृत् ।

दक्षिणां दिशमाधित्य पश्चादागमनं भवेत् ॥ २३ ॥

Sloka. 23 When there is a transit from Kataka to Simha in a सव्य (Savya) movement, there is failure of one's business and sickness comes in its wake; and

there is a return *via* southwest towards the south—*i. e.* in plain English, there is a passage from Simha towards Vrishaba through Mithuna.

मीनात् शुक्रिके क्रान्ते उदग्गच्छति सङ्कटम् ।

चापान्मेये मयं यात्रा व्याधिर्विधुमुत्तिर्भवेत् ॥ २४ ॥

Sloka 24. When there is a passage from Meena to Vrischika, *i. e.* in the northern direction, trouble disappears. When the transit is from Dhanus to Mesha, the passage is risky; disease and death of a relation may occur.

तत्र संप्रतिवाहादि शुभं भवति पश्चिमे ।

शुभारुढे नृपप्रीतिः सर्वसंपत्करी नृणां ॥ २५ ॥

Sloka 25. When this passage is reversed, *i. e.* from Mesha to Dhanus there is prosperity, marriage and other such auspicious event. When the house of transit is occupied by a benefic planet, there will be royal favor leading to every kind of prosperity.

देहो मेघवापसिहाजमानां जीवश्वापी गोवधूनक्रमानाम् ।

आकोकरो देहसंज्ञं नृयुग्मं जीवं सव्ये चापसव्ये विलोमात् ॥

Sloka 26. In the case of the चक्र (Chakra) belonging to Mesha, Dhanus and Simha, the lord of the देह (Deha) is Mars and the lord of जीव (Jeeva) is Jupiter. In the case of the चक्र (Chakra) belonging to Vrishabha, Kanya and Makara, the lord of the देह (Deha) is Saturn and that of जीव (Jeeva) is Mercury. This holds good for सव्यचक्र (Savya chakra). This is to be taken in reverse order for the अपसव्यचक्र (Apasavya chakra).

NOTES.

Compare the following from an astrological work (name unknown),

॥ सन्ध्यावर्गः ॥

मेघस्य तु स्यं देहो धनुर्जीवः प्रकीर्तिवः ।
 भौमशुकेन्दुजेन्द्रर्कसौम्यमृगारमन्त्रिणः ॥
 वृषस्य मकरो देहो मिथुने जीव उच्यते ।
 मन्दौ गुरुकुनौ शुक्रजौम्येन्द्रर्कबुधालया ॥
 मिथुनस्य वृषो देहः स्वयं जीवः प्रकीर्तिवः ।
 शुक्रवक्रौ गुरुर्मन्दौ गुरुमौमौ भृगुर्बुधः ॥
 कुक्षीरस्य स्वयं देहो मीनो जीवः प्रकीर्तिवः ।
 इन्द्रर्कदा भृगुर्मौमौ गुरुर्मन्दौ गुरुलया ॥
 सिंहस्य वृश्चिके देहं मीनो जीव इहोच्यते ।
 भौमशुकेन्दुजेन्द्रर्कसौम्यमुक्तारमन्त्रिणः ॥
 कन्यायाः कर्करो देहः स्वयं जीव इति स्मृतः ।
 मन्दौ गुरुकुनौ शुक्रबुधवन्दार्कसौम्यकाः ॥
 तौलिकायाः स्वयं देहः कन्या जीव इहोच्यते ।
 शुक्रवक्रौ गुरुर्मन्दौ शुक्रवर्जं सिनो बुधः ॥
 वृश्चिकस्य कुक्षीरे तु देहो मीनो वतुः स्मृतः ।
 इन्द्रर्कदाः सिनो भौमो गुरुर्मन्दौ गुरुः स्मृतः ॥
 नापस्य मेषो देहः स्यन्तु स्वयं जीव इति स्मृतः ।
 भौमशुक्रबुधेन्द्रर्कसौम्यमृगारमन्त्रिणः ॥
 मकरस्य स्वयं देहो मिथुनो जीव उच्यते ।
 मन्दौ गुरु-कुम-शुक्रं बुधेन्द्रर्कबुधालया ॥
 कुम्भस्य वृषभो देहो मिथुनो जीव उच्यते ।
 शुक्रवक्रौ गुरुर्मन्दौ गुरुमौमौ भृगुर्बुधः ॥
 मीनस्य तु स्वयं जीवो देहः कर्करकः स्मृतः ।
 इन्द्रर्कदा भृगुर्मौमौ गुरुर्मन्दौ गुरुलया ॥

युगपदेहजीवौ तु पापग्रहयुतौ तथा ।

राजचोरादिभीतिश्च द्वाभ्यां भृत्युर्न संशयः ॥ ३१ ॥

Stoka 31. If देह (Deha) and जीव (Jeeva) be simultaneously occupied by a malefic planet, there is danger to be feared from the king, robbers or other such agency, but if they be simultaneously occupied by two malefic planets, death will undoubtedly happen.

अग्निबाधा रवौ विद्याचन्द्रे ज्वलनबाधकम् ।

भौमे शुक्रकृता पीडा वायुबाधकरं बुधे ॥ ३२ ॥

गुरौ चोदरबाधा स्यात् शुक्रेऽग्निमयमामयात् ।

शनौ शुल्मेन बाधा स्यात् राहौ विपक्रांतौ रुजम् ॥ ३३ ॥

Stokas 32-33. Damage by fire will result when the Sun is in such a malefic position. The Moon in the same position will cause injury by conflagration. Mars will bring on hurt inflicted by a deadly weapon. Mercury will produce trouble due to flatulence. Jupiter in such an inauspicious position will cause trouble in the stomach. Venus will bring on risk by fire; Saturn produces colic; Rahu gives birth to ailments due to venomous bites.

आवृत्तानगतौ जीवौ दमस्तानगतः कुजा ।

तथा जन्मगतौ मन्दो राहुर्नैवमराशिगः ॥ ३४ ॥

चन्द्रोऽष्टमग्रहं यातः सूर्यो रिःऋग्रहं गतः ।

बुधः सप्तमभावस्थो भार्गवः ऋषुराशिगः ॥ ३५ ॥

इत्येवं मरणस्थानं वक्षिन् पापग्रहेऽप्यथा ।

पापग्रहेऽग्निचक्षुषे दुर्बले दुःखमामयात् ॥ ३६ ॥

Stoka 34-36. Jupiter in the 3rd house, Mars in

the 7th, Saturn in the natal star, Rahu in the 9th house, the Moon in the 5th, the Sun in the 12th, Mercury in the 7th and Venus in an inimical house are each of them मरणस्थान (Maranasthana) or death occasioners. When the planet which is thus termed मरणस्थान (Maranasthana) is in conjunction with a malefic planet or aspected by one such or occupies an inimical or depression house or is destitute of strength, the person concerned comes to grief.

॥ देहजीवफलम् ॥

मानुः करोति विविधापदमर्थनाशं
 आतिश्वरारिजनभीतिपदन्युक्तिं च ।
 पित्तातिगुलमग्रहणीक्षयकर्णरोगं
 पश्चादिवन्धुमरणं सहेजादिनाशम् ॥ ३७ ॥

Sloka 37. The Sun, when in देह (Deha) or जीव (Jeeva) causes adversities of various sorts, loss of wealth, disease, fever, risk from enemies, loss of one's place, bilious affections, spleen, diarrhoea, consumption, disease of the ear, death of cattle and kindred and the loss of brother or other dear relation.

चन्द्रः स्ववन्धुजनसङ्गमकन्यकाति-
 मारोग्यभूषणसुखांबरराज्यपूज्यम् ।
 दानक्रियादिसुरभूसुरपुण्यतीर्थ-
 खानार्चनं मृदुसुखाशसुखं करोति ॥ ३८ ॥

Sloka 38. The Moon leads to association with one's own kith and kin culminating in the acquisition of a virgin girl as a helpmate, to health, ornaments, luxurious apparel and respect in the land; to acts of

॥ जनसंख्याधरो ॥

बुधिरस्य चतुर्त्विधो देहः कर्तव्यकः स्मृतः ।
 गुरुर्मन्त्री गुरुर्धर्मो भूगुः सौम्यार्कचन्द्रमाः ॥
 तौलिकायाः स्वयं देहः कन्या जीव इति स्मृतः ।
 सौम्यभूवारदेवेन्या मन्दौ चापात्तौलिकाः ॥
 कन्यायाः कन्यका जीवः कुम्भो देह इति स्मृतः ।
 सौम्यार्कचन्द्रपुषाः शुक्रवर्त्तौ गुरुशनी तथा ॥
 मिथुनस्य बुधिरस्य देहो मीनो जीव इति स्मृतः ।
 गुरुवर्त्तौ भूगुः सौम्यः सूर्यश्चन्द्रश्च भूगुः कुजः ॥
 कुत्तीरस्य स्वयं देहो मीनो जीव इति स्मृतः ।
 गुरुर्मन्त्री गुरुर्धर्मः शुक्रमीन्वौ रविः शशी ॥
 मिथुनस्य स्वयं जीवो वृषभो देह उच्यते ।
 सौम्यभूवारगुर्धर्मो मन्देन्यारा भूगुलपा ॥
 वृषस्य मकरो देहो मिथुनं जीव उच्यते ।
 सौम्यार्कचन्द्रशुक्ररगुरुमन्दशनिवराः ॥
 मेषस्य तु स्वयं देहो चतुर्विधः प्रतीतिः ।
 गुर्धर्मसितसौम्यार्को रन्दुसौम्यसिताः कुजः ॥
 मीनस्य तु स्वयं जीवो देहः कर्तव्यकः स्मृतः ।
 गुरुर्मन्त्री गुरुर्मोमभूगुमीन्या रविः शशी ॥
 कुम्भस्य तु वृषो देहो मिथुनो जीव उच्यते ।
 सौम्यभूवारगुरुवो मन्दौ जीवः कुजः कविः ॥
 मकरस्य स्वयं देहो मिथुनं जीव उच्यते ।
 सौम्यार्कचन्द्रशुक्ररगुरुमन्दशनिवराः ॥
 चापस्य तु स्वयं जीवो मेषो देह इति स्मृतः ।
 गुर्धर्मशुक्रमीन्या र्कचन्द्रमीन्या भूगुः कुजः ॥

उद्धा देहो शुग्मकोणं गतानां जीवं शुग्मागारमाहुर्मुनिन्द्राः ।

मीनो जीवः कर्कटो देहराशिः सव्ये चक्रे कर्किकीटान्त्यमानाम् ॥

Sloka 27. In the सव्यचक्र (Savya chakra), the lord of देह (Deha) is Venus and the lord of जीव Jeeva is Mercury in the case of the चक्र (Chakra) belonging to Mithuna, Thula and Kumbha. With respect to the चक्र (Chakra) owned by Kataka, Vrischika and Meena, the lords of जीव (Jeeva) and देह (Deha) are respectively Jupiter and the Moon.

देहजीवसमायुक्तैर्भौमाकिरविभोगिभिः ।

एकैकयोगे मरणं बहुयोगे न संशयः ॥ २८ ॥

Sloka 28. When Mars, Saturn, the Sun and Rahu occupy देह (Deha) and जीव (Jeeva) separately, death is to be feared. Of this there can be no doubt when several of them occupy these places

देहयुक्तो महारोगं जीवयुक्तो महद्रयम् ।

द्राभ्यां संयोगमात्रेण हन्यते नात्र संशयः ॥ २९ ॥

Sloka 29. The planet occupying the देह (Deha) produces a dangerous malady while the one occupying the जीव (Jeeva) brings on great risk. If both the देह (Deha) and जीव (Jeeva) be occupied by the malefic planets named (in the previous sloka), then, undoubtedly, the person concerned becomes a victim.

अधिरोगो भवेद्द्राभ्यामपमृत्युस्त्रिभिर्भवेत् ।

चतुर्भिर्मृतिरापन्ना देहजीवे भवेद्यदि ॥ ३० ॥

Sloka 30. With two malefic planets in the देह (Deha) or जीव (Jeeva) there will be growing disease; with three of them, there ought to be sudden or untimely death. When all the four are present, death sets in.

gift and to the propitiation of Gods and Brahmins at baths in holy waters; to soft repose and pleasant meals.

भीमः करोति तनुतापरुग्निचोर-

भीतिं स्वपन्थुकलहं सहजादिनाशम् ।

क्षेत्रार्थनाशपदविस्तृतिशुद्धनीतिं

सुन्मार्शकुष्ठविषशत्रुभयं कुशुचिः ॥ ३९ ॥

Stoka 39. Mars in a bad position, produces inflammation of the body, disease and dread of fire and robbers, quarrel with kindred, death of a brother or other dear relation, loss of land and treasure, falling off in rank, policy leading to war, colic, piles, leprosy, danger from venomous reptiles and foremen.

ज्वरमासुरिका पैत्यं ग्रंथिस्फोटं कुजस्य च ।

विषाग्निशस्त्रचौरारिष्टपभीतिं वदेद्बुधः ॥ ४० ॥

Stoka 40. Fever, small-pox, biliousness, knotty tumour, danger from venomous reptiles, fire, weapons, robbers, foes and the king should a wise astrologer predict in addition, with respect to Mars.

सौम्यः करोति सुहृदाममहत्प्रसाद-

विज्ञानशीलनिगमागमशास्त्रबोधम् ।

स्त्रीपुत्रदास्त्रपभूषणगोमलाश-

लाभं विवेकपनबुद्धियशोभिषुद्धिम् ॥ ४१ ॥

Stoka 41. Mercury secures the favor of benevolent, trusty great men, a knowledge of worldly affairs, good manners, an insight into Vedas, philosophy and science; the acquisition of women, progeny, wives, royal ornaments, kine, elephants and horses; the increase of discernment, wealth, intellect and fame.

जीवः करोति विविधार्थसुखं महत्त्वं
राज्याभिषेकमवनिप्रष्टुपूजनाद्यम् ।

स्त्रीपुत्रलाभसुखभूषणभोजनार्थ-

मारोग्यकीर्तिविजयं च परोपकारम् ॥ ४२ ॥

Sloka 42. Jupiter leads to the many joys of affluence, eminent rank, coronation in the kingdom, the esteem of kings and similar honors; blessings of a family life, ornaments, abundant food, wealth, health, fame, victory and beneficence.

शुक्रः करोति रतिलाभमुत्साहनादि-

चित्रांबरार्थपशुवाहनरत्नजातम् ।

मानक्रियानटनगोष्ठिमहत्प्रतापं

सत्कीर्तिदानविभवं सुजनैः समाजम् ॥ ४३ ॥

Sloka 43. Venus secures sexual delight and the society of fine women; the pleasures of pictorial art, fine apparel, wealth, cattle, vehicles, gems and precious stones; musical concerts, dancing parties, lordly magnificence, good fame, great liberality and association with the virtuous.

मन्दः करोति कलहं वस्तुकन्दसूत्र-

बन्ध्वातिमभिरिपुभूतमयं विपार्तिम् ।

मानार्थहानिमभिमानकलत्रपुत्र-

नाशं शृद्धार्थकृपिषाणिजगोविनाशम् ॥ ४४ ॥

Sloka 44. Saturn brings about quarrels, physical pain, death, affliction of relatives; dread of fire, enemies and ghosts, trouble from venomous reptiles, loss of honor, of wealth, of self respect; of wife, of children, of home-comforts, of agriculture, of trade and of cattle.

राहो देहेऽरिपीडात्मा बन्धुकष्टपरिभ्रमम् ।

पक्षघातादिपीडां च राजभीतिं वदेन्नृणाम् ॥ ४५ ॥

Sloka 45. An astrologer may predict that when Rahu occupies देह (Deha), the people concerned suffer annoyance from enemies, see their relations in trouble, have to take to a wandering life, are afflicted with palsy and have to fear danger from their king.

केतौ चोराग्रिपीडादिरक्तसायादिपीडनम् ।

दारिद्र्यं बन्धुनार्थं च स्थाननार्थं धनक्षयम् ॥ ४६ ॥

Sloka 46. When Ketu occupies देह (Deha), trouble crops up from thieves, fire and bleeding; poverty, loss of relations, loss of place and loss of wealth also result.

॥ इति देहजीवफलम् ॥

॥ अथ चक्रदशाफलम् ॥

लग्नचक्रदशाकाले देशरोग्यं महत्सुखम् ।

कीर्तिभूषणराज्यार्थसुतदारसंवरायतिम् ॥ ४७ ॥

शुभक्षेत्रे शुभं सर्वं पापार्थे फलमन्यथा ।

तद्वत्पापसमायुक्ते शुभयुक्ते शुभाधिकम् ॥ ४८ ॥

स्वक्षेत्रतुङ्गमित्रस्वस्वक्षेत्रेण समन्विते ।

विलग्नचक्रपाके तु राज्यार्थं नृपपूजनम् ॥ ४९ ॥

नीचमूढारिराशिस्वस्वक्षेत्रेण समन्विते ।

पुत्रदारादिनाशं च मित्रे मित्रफलं वदेत् ॥ ५० ॥

Slokas 47-50. At the time the चक्रदशा (Chakra-dasa) of the Lagna is in progress, health of body, much happiness, acquisition of fame, ornaments, dominion,

wealth, children, wives and apparel may be announced. If the Lagna be in an auspicious sign, everything will come off auspiciously ; it will be otherwise when the Lagna is in a malefic sign and also when occupied by a malefic planet. When the Lagna being in a benefic sign is also occupied by a benefic planet, the result will be exceedingly happy. If the planet in the Lagna be in its swakshetra, in its exaltation or in a friendly house and the चक्रदासा (Chakradasa) of the Lagna be in progress, dominion, wealth and honor from the sovereign will accrue. If, on the other hand, the planet in the Lagna be depressed, eclipsed, or in an inimical house, there will be loss of children, wife and such other dear objects ; if the Lagna and its occupants be of a mixed character, the astrologer should declare the effect to be of a mixed nature.

द्वितीयराशिचके तु धनधान्यविपर्ययम् ।

भोजनं सुतदारातिं श्रेयसोन्वयपूजनम् ॥ ५१ ॥

विद्याति वाक्पटुत्वं च सद्गोष्ठ्या कालयापनम् ।

शुभर्धे फलमेवं स्यात्पापर्धे फलमन्यथा ॥ ५२ ॥

Sloka 51-52. During the चक्रदासा (Chakradasa) of the 2nd Rasi may be expected increase of wealth and corn, good food, acquisition of children and wives, lands, cattle, honor by the sovereign, attainment of knowledge, eloquence and amusement in good company. When the Rasi in question is auspicious, such good effect as has been said above will follow, it will be otherwise when the Rasi is malefic.

तृतीयराशिचकस्य परिपाके महत्सुखम् ।

मह्यभोज्यफलाति च शौर्यं धैर्यं मनोजयम् ॥ ५३ ॥

कर्णमिरणवस्त्राणि कण्ठभूषणमायतिम् ।

अन्नपानादिरसं पति शुभराशौ शुभं वदेत् ॥ ५४ ॥

Slokas 53-54. When the चक्रदश (Chakradasa) of the 3rd Rasi ripens, it will be the good fortune of the person concerned to enjoy much happiness, to get in abundance fruits edible and palatable, to display heroism, firmness and self-control, to be presented with ear-rings, apparel and neck-ornaments, to attain to dignity and to possess food, drink and other good things of life in abundance. The astrologer is to announce good effects when the Rasi is good.

चतुर्थराशिचक्रस्य पाके वाहनभूषणम् ।

स्तीमाणि तीर्थयात्रादिमहज्जननिषेवणम् ॥ ५५ ॥

चित्तशुद्धिं महोत्साहं स्त्रीसुतादि कृषिक्रियाम् ।

चन्द्रकुलेशाभिपुष्टिं च गृहलार्थं महत्सुखम् ॥ ५६ ॥

आरोग्यमर्थलार्थं च सुगन्धाभरभूषणम् ।

शुभर्थे शोभनं विद्यात्पापर्थे सर्वनाशनम् ॥ ५७ ॥

Slokas 55-57. When the चक्रदश (Chakradasa) of the 4th Rasi begins to ripen, the person concerned will get vehicles, ornaments, new lands in the frontier; make pilgrimages to sacred shrines and the like; obtain conspicuous honor from his own community; enjoy purity of the heart; engage in some great enterprise; be blessed with wife and children; engage in agriculture; acquire new friends and new landed property, new houses; derive much happiness, command good health, resources and articles of the toilette such as perfumes, wearing apparel and ornaments. The good things the astrologer is to divine when the Rasi is good; but all this will be absent when the Rasi is bad.

सुतराश्वात्मके चक्रे राज्यासिं राजपूजनम् ।
 स्त्रीसुतासिं महाधैर्यमारोग्यं धनुषोपणम् ॥ ५८ ॥
 अन्नदानं यशोलाभं आनन्दाब्धिमहोदयम् ।
 उपकर्तृत्वमर्थासिं वाहनाम्बरभूषणम् ॥ ५९ ॥
 शुभपापक्षयं सर्वं ग्रहयोगादिसंभवम् ।
 पूर्वव्योजयेच्च चरराशौ पदच्युतिम् ॥ ६० ॥

Stokas 58-60. During the चक्रदश (Chakradasa) of the 5th Rasi may be had kingship, honor by the sovereign, acquisition of wives and children, exceeding stability, sound health, the cherishing of relatives, dispensing of food, acquirement of fame, jubilee and great prosperity, beneficence, attainment of wealth, vehicles wearing apparel and ornaments. The astrologer should as before apportion the effects properly according as they are due to malefic or benefic Rasas and the presence in them or aspect of them by malefic or benefic planets. He is to add loss of place or position when the Rasi is a moveable one.

चक्रस्य पञ्चराशेस्तु परिपाकेऽग्निजं भयम् ।
 चौरारिबिषभूपासिं स्वाननाशं महद्भयम् ॥ ६१ ॥

॥ ६२ ॥

चन्धनं निगलप्राप्तिं कृणदारिद्र्यपीडनम् ।
 पापक्षं कलमेवं स्यान्मिश्रं शुभग्रहे मति ॥ ६३ ॥

Stokas 61-63. During the ripening of the चक्रदश (Chakradasa) of the 5th Rasi, the person concerned has to apprehend danger from fire, trouble from thieves, from enemies, from poison, from the sovereign, loss of

place, great risk due to gonorrhoea, colic, jaundice and kindred ailments, diarrhoea and consumption, ill-fame, loss of wives, wealth, children and relatives, captivity, being put in irons, harassment on account of debts and poverty. These will be the effects when the Rasi is malefic. The effect will be mixed when the 6th Rasi is benefic.

कलत्रराशिचक्रस्य परिवाके करग्रहः ।

स्त्रीसुखं पुत्रलाभं च धृतसपुत्रादिकम् ॥ ६४ ॥

कृषिगोमजभूप्राप्तिं राजपूज्यं महयशः ।

शुभराशौ फलं सत्यं शुभस्वैचरसंगुले ॥ ६५ ॥

Stokas 64-65. During the ripening of the चक्रदशा (Chakradasa) of the 7th Rasi may be expected marriage; the joy with a wedded consort; the birth of a son, the pleasures of the table—such as ghee, dhal and sugar; success in agriculture, acquisition of cattle, elephants and ornaments, honor by the sovereign and great renown. When the 7th Rasi is benefic and is occupied by a benefic planet, the good effects spoken of will surely follow.

मृत्युचक्रदशाकाले महदुःखं घनक्षयम् ।

स्नाननाशं वन्धुनाशं गुणोदरनिपीडनम् ॥ ६६ ॥

दारिद्र्यमन्नविट्पमन्नाभावमरिर्मयम् ।

पापार्थं पापसंयोगे फलमेवं विनिर्दिशेत् ॥ ६७ ॥

Stokas 66-67. During the चक्रदशा (Chakradasa) of the 8th Rasi there will be much misery, waste of wealth, loss of place, loss of relations, griping pain in the privities and the stomach, poverty, famine and danger from an enemy. These effects the astrologer may announce

when the Rasi is malefic and occupied by a malefic planet.

शुभचक्रदशाकाले शोभनं भवति ध्रुवम् ।

पुत्रमित्रकलत्रार्थकृपिगोश्वहभूषणम् ॥ ६८ ॥

सत्कर्मधर्मसंसिद्धिं महज्जनपरिश्रमम् ।

शुभराशौ शुभं सर्वं यापराशौ विपर्ययः ॥ ६९ ॥

Slokas 68-69. When the चक्रदशा (Chakradasa) of the 8th Rasi sets in, good will certainly result—viz. children, friends, wives, wealth, agriculture, cattle, houses, ornaments, accomplishment of good works and charity; the securing of adherents among men connected with the great men in power. All this will accrue when the Rasi is propitious. It will be otherwise when the Rasi is malefic.

कर्मचक्रदशाकाले राज्यातिं वृषपूजनम् ।

सत्कीर्तिदारपुत्रात्मबन्धुसङ्गं महोत्सवम् ॥ ७० ॥

आज्ञापस्त्वमारोग्यं सद्गोष्ठ्या कालयापनम् ।

सत्कर्मफलमैश्वर्यं शुभराशौ वदेद्भुवः ॥ ७१ ॥

Slokas 70-71. When the चक्रदशा (Chakradasa) of the Rasi of the 10th bhava is in progress and when that Rasi is propitious, the following good things may be predicted by a competent astrologer—acquisition of a kingdom, honor by a king, good fame, great rejoicing in the society of one's wives, children and relatives, possession of authority, sound health, pleasant recreations in company with good people, the fruit of good works and supremacy.

लाभचक्रदशाकाले घनाप्यारोग्यभूषणम् ।

विचित्रवस्त्रागमनं गृहोपकरणं लभेत् ॥ ७२ ॥

स्त्रीपुत्रबन्धुसौख्याप्तिं ऋणद्रव्यायति शुभम् ।

राजप्रीतिं महत्सङ्गं प्रवदन्ति शुभोदये ॥ ७३ ॥

Slokas 72-73. During the चक्रदशा (Chakradasa) of the Rasi of the 11th bhava, the person concerned will come into possession of money, health, ornaments and have an accession of varied property and household furniture. When good planets appear in the Rasi in question, the astrologers declare there will be, as the result hereof, comfort and happiness secured to the females, the children and the relatives, return from reproductive investments, real prosperity, royal favor and good fellowship.

व्ययचक्रदशाकाले देहातिं स्वपदव्युत्तिम् ।

चौराग्निनृपकोपादि बन्धुवीर्यपीडनम् ॥ ७४ ॥

उद्योगभङ्गमालक्षं कृषिगोभूमिनाशनम् ।

दारिद्र्यं कर्मवैफल्यं पापार्थं तु न संशयः ॥ ७५ ॥

Slokas 74-75. When the चक्रदशा of the Rasi of the 12th bhava is in progress and when that Rasi happens to be malefic, the following evils may without doubt crop up—bodily suffering, loss of place, encounter with robbers, fire, royal displeasure and the like ; trouble from relatives from women and from the king ; obstruction of activity, lassitude, loss in agriculture, in cattle and in lands ; poverty and want of occupation.

॥ इति चक्रदशाफलम् ॥

लग्नादिद्वादशान्तानां गणानां फलमीदृशम् ।

प्रोक्तमत्र विशेषोऽस्ति विशेषान्कभ्यतेऽधुना ॥ ७६ ॥

Sloka 76. We have thus stated the effect of the bhavas from the Lagna to the twelfth (both inclusive).

It has got a peculiarity which is now going to be specially pointed out.

तच्चद्राशीशवीर्येण यथायोग्यं प्रयोजयेत् ।

राशीश्वरे बलयुते सौम्यमित्रस्ववर्गके ॥ ७७ ॥

मित्रान्विते शुभैर्दृष्टे यत्प्रोक्तं तच्छुभं वदेत् ।

बलहीनेऽग्निचिह्ने दिनेशकरपीडिते ॥ ७८ ॥

पट्टाष्टमव्ययस्थाने पापशत्रुनिरीक्षिते ।

तद्राशिपे तु जनने कष्टं राश्युद्धवं फलम् ॥ ७९ ॥

Slokas 77-79. In accordance with the strength of the planet owning a particular Rasi under consideration should the astrologer use suitably the rule enunciated; when the lord of the Rasi in question is possessed of strength occupying a varga belonging to its exaltation house, to a friendly sign or to itself and when the associated planets are friendly and the aspecting ones benefic, the good effects stated already may be announced. But when the lord of the Rasi has no strength being in its depression, in an inimical house or eclipsed by the Sun's rays or when it occupies the 6th, the 8th or the 12th bhava and the aspecting planets are malefic or unfriendly—when such is at birth the state of the planet owning the Rasi under consideration—the effect produced by it will be painful.

फलं तद्द्विगुणं कष्टं शुभं राश्युद्धवं फलम् ।

अधिपस्य बलं हीनं यदि चानर्थमाप्नुयात् ॥ ८० ॥

अधिपस्य बलाधिक्यं राश्युद्धवफलं शुभम् ।

यदि तद्द्विगुणं सौम्यं फलत्वं न संशयः ॥ ८१ ॥

Slokas 80-81. The effect produced by a Rasi is of

two sorts : bad as well as good. If the lord of the Rasi be without strength, the person concerned will suffer the evil effects. If the planet owning the Rasi predominate in strength, the effect of the Rasi will be good ; and if the Rasi be capable of producing good as well as evil, while its lord continues predominant, the good will undoubtedly come to pass.

अधिपे चरराशिक्षे चरराश्यंशकेत्रपि वा ।

चरराश्युद्भवं चक्रं विदेशगमनप्रदम् ॥ ८२ ॥

Sloka 82. If the lord of the Rasi referred to in the preceding slokas be in a moveable sign or occupy a Navamsa owned by a moveable sign and if the कालचक्र (Kalachakra) be that produced by a moveable sign, the person concerned will have to go to a foreign country.

यावच्चक्रं तदा ज्ञेयं यथेकस्मिन् चरे सति ।

विदेशगमनं वाऽपि स्वस्थानाप्तिं विनिर्दिशेत् ॥ ८३ ॥

Sloka 83. In the case adverted to in the preceding sloka, the repairing to a foreign country will continue as long as the चक्र (Chakra) in question lasts. If one, and not both, of the above conditions have the characteristic of movability, the astrologer should decide the question of the person concerned going to a foreign country or being in his native place just as the balance of forces tends to the one or to the other.

संज्ञाप्याये च यत्प्रोक्तं कर्माजीवि च यत्फलम् ।

फलमाश्रयजं यद्यत्स्थानजन्यं च यत्फलम् ॥ ८४ ॥

यत्प्रोक्तं राजयोगादौ चान्द्रयोगे च यत्फलम् ।

नामसादिषु यत्प्रोक्तं शुभपापेक्षणादपि ॥ ८५ ॥

द्विग्रहादिषु यत्प्रोक्तं ग्रहाणां पूर्वद्वारिभिः ।

तद्वाशिचक्रकाले तु स्वधिया योजयेद्भूषः ॥ ८६ ॥

Sloka 84-86. Planetary effects which it is possible to foretell have been described, some of them in the सङ्गध्याय (Sangnya adhyaya) i.e. in the chapter on Definitions, Adhyayas 1 & 2), some in the chapter on कर्म, जीव (Karma Ajeeva-Adhyaya 15), some in that treating of the आश्रय (Asraya) yogas (Adhyaya 7), and some in connection with the particular positions of planets (Adhyaya 8), with the Rajayoga, Chandra yoga, Nabhasa yogas (Adhyaya 7) and the like, and also some as due to good and bad aspects and to the combinations in one and the same bhava of two or more planets. An intelligent astrologer should, by a due exercise of his faculties, consider well these planetary effects as they have been described by ancient sages and utilise them for making his predictions in connection with the कालचक्रदशा (Kala-chakradasa).

मेपादिराशिचक्रं तु भूमामे न्यस्य दक्षिणम् ।

अत्यादिद्वौत्तरं यत्र त्वचक्रं तत्र निर्दिशेत् ॥ ८७ ॥

फलं वा विफलं चाऽपि प्रागादिचचराद्भूषः ।

राशिदिग्भागतो चाऽपि तदिग्मार्गे विनिर्दिशेत् ॥ ८८ ॥

यथोपदेशमार्गेण सर्वेषां फलमीदृशम् ।

Slokas 87-88. Lay out upon the floor a diagram of the दक्षिणचक्र (Dakshina Chakra) which begins with Mesha and ends with Meena. Draw also another diagram on the ground, of the उत्तरचक्र (Uttara Chakra) beginning with Vrischika and ending with Dhanu in the reverse order. Success or failure and whether

it be in the East, West, North or South, a wise astrologer can ascertain as pointed out by the Rasis and the planets in a horoscope according to their strength. Every body can have such things foretold in respect to his life in the way that has been pointed out.

कालचक्रगतिस्त्रेधा निश्चिता पूर्वस्वरिभिः ॥ ८९ ॥

मण्डूकगमनं चैव पृष्ठतो गमनं तथा ।

सिंहावलोकनं नाम पुनरागमनं भवेत् ॥ ९० ॥

Slokas 89-90 The progress of कालचक्र (Kalachakra wheel of time) has been ascertained by ancient sages to take place in three ways—(1) मण्डूकगमन (Mandukagamana) a frog's leap; (2) पृष्ठतो गमन (Prishtatogamana) a going backward in view to the same movement; (3) सिंहावलोकन (Simhavalokana) the glancing of a lion which consists in returning by the way traversed already.

पृष्ठतो गमनं चैव कर्किकेसरिणोरपि ।

मीनवृश्चिकयोश्चापमेपयोः केसरी गतिः ॥ ९१ ॥

कन्याकर्कटयोः सिंहदुग्मयोर्मण्डुका गतिः ।

Slokas 91-91½. The second of the three movements mentioned in the previous sloka occurs in respect to the signs Kataka and Simha. The third, i.e., सिंहावलोकन is a direct passage between Meena and Vrischika, as also between Dhanus and Mesha either way. The frog's leap is the direct passage between Kanya and Kataka, as well as Simha and Mithuna (avoiding in each case the intermediate sign).

- सिंहावलोकसमये ज्यरातिस्थाननाशनम् ॥ ९२ ॥

चन्द्रुल्लेहादिनाशं च समानञ्जनपीडनम् ।

जले वा पतनं कूपे विपश्चात्प्रसिद्धं भयम् ॥ ९३ ॥
वाहनारपतनं वाऽपि दशाब्धिद्रान्विते सति ।

Stokas 92-93½. At the time of a सिंहावलोकन (Simha-valokana), astrologers say, there will be suffering caused by fever, loss of place, of a loving relation or other such person, distress to persons having the same status as the owner of the horoscope in the family, accident in water such as falling in a well, danger from poison, fire of some deadly weapon, and being thrown from a vehicle. All this is likely to happen when the सिंहावलोकन (Simha-valokana) is synchronous with the दशाब्धि (Dasachidra), i. e. the dasa period, bhukti, apahara, etc. of an ill-placed malefic planet (*vide* next sloka).

मूरास्तनीचापधयस्त्रैचरख दशा यदि ॥ ९४ ॥
दशाब्धिद्रमिति ज्ञेयं प्रयदन्ति विपश्चितः ।

Stoka 94½. The term दशाब्धि (Dasachidra), astrologers say, is applied to a period when the dasa of a malefic, eclipsed, depressed or ill-placed planet is in progress.

मण्डूकगतितर्भूतसमये मरणं गुरोः ॥ ९५ ॥
पित्रोर्वा विपश्चात्प्रसिद्धं चोराभिधिर्भयम् ।

Stoka 95½. At the time a मण्डूकगमन (Mandukagamana) occurs, the death of a revered person or of one's parents may happen; or there may be danger from poison, deadly weapons, lite, fever or incendiary brigands.

मण्डूकसमये सद्ये समानजनपीडनम् ॥ ९६ ॥

Stoka 96. If the मण्डूकगमन (Mandukagamana) refers to a सव्यचक्र (Savyachakra), there will be distress to per-

sons in the family holding equal status with the owner of the horoscope.

केसरीयुग्ममण्डके मातुर्मरणमादिशेत् ।

मरणं राजभीति च सन्निपातमरेर्मयम् ॥ ९७ ॥

Sloka 97. When the मण्डक्यति (Mandukagati) is between Simha and Mithuna the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सज्ये सिंहावलोक्य तु चतुष्पाद्भयमधिजम् ।

पृथ्वी गमनं सज्ये घनधान्यपशुक्षयः ॥ ९८ ॥

पितुर्मरणमालस्यं तत्तमानेषु वा मृतिः ।

Sloka 98-99. In a सिंहावलोक्य (Simhavaloka) having reference to a सज्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a पृथ्वीगमन (Prishtatogamana) in a सज्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डकगमने वामे स्त्रीमुत्ततिपतिश्रमम् ॥ ९९ ॥

वापज्वरं मृगाद्धीति पदच्युतिमरेर्मयम् ।

सिंहावलोक्ये वामे स्थानभ्रष्टं पितुर्मृतिः ॥ १०० ॥

Sloka 99-100. On the other hand, when the चक्र (Chakra) is अपसव्य (Apasavya) and there is a मण्डक्यप्लुति (Mandukapluthi), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोक्य (Simhavalokana) in an अपसव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father.

पृष्ठतो गमनं वाऽपि जलभीतिं पदच्युतिम् ।

पितुर्नाशं नृपक्रोधं दुर्गारण्याटनं वदेत् ॥ १०१ ॥

Sloka 101. If there be a पृष्ठतो गमन (Prishtathogama-na) in an अपसव्यचक्र (Apasavya chakra), the astrologer may predict an accident in water, loss of place, loss of father, the incurring the displeasure of a sovereign and the person's having to betake in consequence to an inaccessible jungle.

॥ कालचक्रदशा ॥

दक्षानलादितिभुजङ्गदिनेशभानां

पूषासुराजपदविभक्तसमीरणानाम् ।

वाक्यानि सव्यगतिचक्रमवादिफानि

चत्वारि सर्वमुनयः प्रवदन्ति तज्ज्ञाः ॥ १०२ ॥

Sloka 102. The stars Aswini, Kritika, Punarvasu, Ashlesha, Hasta, Revati, Moola, Purvaproshtapada, Uttarashada and Swati conform, as the sages say, to the first four of the formulas for the सव्यचक्र (Savya chakra).

चित्राहिषुघ्न्यभरणीपूर्वाषाढेन्द्रमन्त्रिणाम् ।

सव्यचक्रान्त्यवाक्यानि चत्वारि क्रमशो विदुः ॥ १०३ ॥

Sloka 103. The last four of the formulas for the सव्यचक्र (Savya chakra) apply in their order to the four Padas of the stars Chitra, Uttarabhadrapada, Bharani, Purvashadha and Pushya.

द्विदिवकमलागारपितृदानववैरिणाम् ।

अपसव्यस्य चक्रस्य वाक्यं चादिचतुष्टयम् ॥ १०४ ॥

Sloka 104. The first four of the formulas for the अपसव्यचक्र (Apasavya chakra) are applicable to the stars Visakha, Rohini, Makha and Sravana.

sons in the family holding equal status with the owner of the horoscope.

केसरीयुग्ममण्डके मातुर्मरणमादिशेत् ।

मरणं राजभीतिं च सखिपातमेरेर्मयम् ॥ ९७ ॥

Sloka 97. When the मण्डकगति (Mandukagati) is between Simha and Mithuna the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सव्ये सिंहावलोक्ये तु पतुष्पाद्भयमश्विजम् ।

पृष्टतो रामनं सव्ये धनधान्यपशुक्षयः ॥ ९८ ॥

पितुर्मरणमालसं तत्प्रमाणेषु वा मृतिः ।

Sloka 98-99. In a सिंहावलोक्ये (Simhavaloka) having reference to a सव्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a पृष्टतोगमन (Prishtatogamana) in a सव्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डकगमने वामे स्त्रीमुत्तर्तिपरिश्रमम् ॥ ९९ ॥

वापज्वरं मृगाद्वीतिं पदच्छतिमेरेर्मयम् ।

सिंहावलोक्ये वामे स्थानमगुं पितुर्मृतिः ॥ १०० ॥

Sloka: 99-100. On the other hand, when the चक्र (Chakra) is अपसव्य (Apasavya) and there is a मण्डकप्लुति (Mandukapluthi), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोक्ये (Simhavalokana) in an अपसव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father,

the initial mahadasa being that of the quarter asterism occupied by the Moon in the horoscope under examination.

An illustration will make the whole thing clear. Take for instance the case of the horoscope given in page 237 *supra*.

The Moon's position is 9 signs, 14 degrees, 29 minutes, 39 seconds. These when reduced to minutes give 17,069'65. Dividing this by 800 (the number of minutes of a star), we get 21 stars and 269'65 minutes. The person was born after 269'65 minutes had passed in the 22nd star viz. श्रवण (Śravana) ॥ ६, after 69'65 minutes had passed in the 2nd quarter of the star, and the Rasi owning this nakshatra-pada is Tula in the Apasavya chakra. The mnemonic formulae corresponding to this pada is तारादशमिहिति (तारा) which when translated into figures will become 6-7-8-12-11

10-9-8-7. According to the first school $\frac{69'65}{200} \times 83$ years or 28'90475 years having expired before birth, about 3 years of Vrischika Rasi dasa (शुक्रिकुन्दरदा) still remain to be passed at the time of birth of the person concerned. The mahadasa that follows next will be that of मीनगुरु, then कुम्भतन्त्रिदा, मकरतन्त्रिदा, मृगशिरा, शुक्रिकुन्दरदा and पुष्यशुक्रदा follow in their order. The subsidiary portions of each of these mahadasas belong to these 9 Rasas, e. g., the bhuktis of the 10 years of मीनगुरुदश will be (1) मीनगुरु $\frac{10 \times 10}{83}$ years, (2) कुम्भतन्त्रि $\frac{4 \times 10}{83}$ years, (3) मकरतन्त्रि $\frac{4 \times 10}{83}$ years, (4) मृगशिरा $\frac{10 \times 10}{83}$ years, (5) शुक्रिकुन्दर $\frac{2 \times 10}{83}$ years; (6) पुष्यशुक्र $\frac{16 \times 10}{83}$ years, (7) कर्कशुक्र $\frac{9 \times 10}{83}$ years; (8) पुष्यशुक्र $\frac{15 \times 10}{83}$ years; and (9) शुक्रिकुन्दर $\frac{7 \times 10}{83}$ years. Similarly for the other dasas.

The second school will maintain that the initial mahadasa of the horoscope under reference is that of पुष्यशुक्र out of which $\frac{69'65}{200} \times 16$ or 5'57 years having elapsed already, there is still 10'43 years to be passed and the mahadasas to follow are those of कर्कशुक्र, मिथुन, मकरतन्त्रि, मिथुनशुक्र, पुष्यशुक्र and so on. The order of the subsidiary periods in each mahadasa is that of the Rasas of the letters in the corresponding formula, e. g. the bhuktis of the 5

जलेशमित्रेन्द्रमृगश्रविष्ठाभगार्यमाशङ्करतारकाणाम् ।

अन्त्यानि वाक्यान्त्यपसव्यजानि चत्वारि चक्रोपगतानि चाहः ॥

Sloka 105. The stars Sathabishak, Anuradha, Jyeshtha, Mrigasira, Sravistha, Uttara phalguni, Purvaphalguni and Ardra conform to the last four formulas for the अपसव्यचक्र (Apasavya chakra).

॥ अथ सव्यचक्रवाक्यानि ॥

पौरङ्गानोमातासहोधी ॥ १ ॥ नक्षत्रदासीचर्मणमः ॥ २ ॥

रूपोन्नद्धनिधायरङ्गम् ॥ ३ ॥ वाणी चक्षुर्दधिनक्षत्रम् ॥ ४ ॥

हंसश्रवशांशरपत्रम् ॥ ५ ॥ धुनालीकरगोमामा च ॥ ६ ॥

शुदधिनक्षत्रजः सितः ॥ ७ ॥ वामाङ्गारको ब्रह्मनिधिः ॥ ८ ॥

॥ अथ अपसव्यचक्रवाक्यानि ॥

धनक्षेत्रपराङ्गमिव ॥ १ ॥ सासादब्रह्मनिधिर्दासा ॥ २ ॥

चामीमौगीरायधनक्षत्रम् ॥ ३ ॥ त्रयोरागीनामेत्तासह ॥ ४ ॥

ब्रह्मनिधिर्दासास्तमेव ॥ ५ ॥ गिरायधनक्षत्रपरः ॥ ६ ॥

गोमांवाचीसदात्रिभुजे ॥ ७ ॥ धिजसितमिवाङ्गारिका ॥ ८ ॥

NOTES.

Astrologers are divided into two schools according to their manner of applying these formulas. One class explain that each formula applies to a nakshatra-pada of a particular type and gives the order of the Rasi-mahadasas composing the entire life represented by the nakshatra-pada and that the subsidiary portions of each Rasi-mahadasa belong to the Rasas mentioned in the formula.

The astrologers of the other class say that each formula is concerned only with the mahadasa of the Rasi owning the corresponding nakshatra-pada (i. e.—to which the formula has reference) and the letters in the mnemonic rule indicate the order and the proportionate lengths of the subsidiary periods of the mahadasa in question; and that a life consists of several such Rasi-mahadasas following one another in the natural order of the nakshatra-padas.

॥ अन्तश्चक्रम् ॥

दशां दशाब्दसंगुण्यां सर्वायुःसंख्यया हरेत् ।

लब्धमन्तर्दशा ज्ञेया वर्षमासदिनादिकाः १०७ ॥

Sloka 107. The period of antardasa of a planet in a mahadasa (Mahadasa) is found out by multiplying the latter by the number of years assigned to the planet and dividing the product by the number of years constituting the entire Ayus of the Chakra. The result will consist of years, months, days &c.

चक्रेशब्दा भुक्तिराशीधराब्दैर्हत्वा सत्तद्राशिमानायुःसंज्ञाः ।

जब्दा मासा वासरा नादिकाद्या दुःस्वनेश दुःखरोगाकराः स्युः ॥

Sloka 108. The years assigned to the lord of the main Chakra dasa should be multiplied into the years for the lord of the Rasi whereof the bhukti in the main dasa is required. The product is to be divided by the maximum life-period for the particular Navamsa to which the कालचक्र (Kalachakra) belongs. The result in the form of years, months, days and ghatikas represents the bhukti required. It is said in this connection that the lords of दुःस्थान (Dusthana) produce abundance of misery and illness.

इत्थं महादायदिनं महाब्दैः संगुण्य चक्रान्तरदास्तु दाये ।

पुनश्च तैस्तेः परमायुर्दैर्हतं दशान्तर्दशिता दशाख्याः ॥ १०९ ॥

Sloka 109. The subdivisions (अन्तरदाः-antaradaha) of a subperiod (bhukti or antardasa treated in its turn as a whole) are to be obtained by multiplying the number of days composing the particular bhukti chosen by the number of years of the mahadasa of the planet whose antara is required, and dividing the product by the

years of सिंहनिद्रा of the horoscope under reference will be (1) मीनयुग $\frac{10 \times 5}{100}$ years; (2) मेष्कुज $\frac{7 \times 5}{100}$ years; (3) वृषभयुग $\frac{16 \times 5}{100}$ years; (4) मिथुनयुग $\frac{9 \times 5}{100}$ years; (5) सिंहवि $\frac{5 \times 5}{100}$ years; (6) कर्कषुज $\frac{21 \times 5}{100}$ years; (7) कन्नायुग $\frac{9 \times 5}{100}$ years; (8) तुलशय $\frac{16 \times 5}{100}$ years add (9) वृश्चिकयुग $\frac{7 \times 5}{100}$ years. The astrologers of Southern India belong to this latter class.

बन्नेयर in his कर्कषुज refers to both the schools in the two following slokas.

दशदिवादप्रवृत्तीनि भानां वाक्यानि यान्यक्षरपङ्क्तिजानि ।

तेषां क्रमेणैव दशा प्रकल्प्या वाक्यक्रमं साधिति केचिदाहुः ॥

There are a number of formulas each composed of a number of mnemonic syllables referring to the several nakshatra-padas beginning with the 1st pada of Aśvini and giving Rasi in a certain order. It is with reference to the order of Rasi in these formulas that the Rasi-mahadasas of which a life is to consist should be determined. The वाक्यक्रम (Vakya Krama), men of one school say, should be adhered to.

नक्षत्रपादैष्यपदीसगुन्वा पूर्वा दशा तत्पतिवर्णनात् ।

पूर्वोक्तपादक्रमरोज्ज विद्यत केपांश्चिदेवं मतमाहुरार्याः ॥

The initial mahadasa of a life belongs to the lord of the Rasi owning the nakshatra-pada occupied by the Moon at the time of birth, being so much of the Rasi-mahadasa as corresponds to the ghatikas that yet remain of the nakshatra-pada and the order of the mahadasas follows the natural order of the nakshatra-padas reckoned from the aforesaid one. This is the opinion, say the sages, held by the other school.

भूतैर्कविशङ्करयो नवदिक्षोदशान्धयः ।

सूर्यादीनां क्रमादब्दा राशीनां स्वामिनो वशात् ॥ १०६ ॥

Sloka 106. 5, 21, 7, 9, 10, 16 and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

जातकपारिजातेऽष्टादशोऽध्यायः

॥ दशान्तर्दशाध्यायः ॥

Adhyaya XVIII.

ON DASAS AND ANTADASAS.

दशानुसारेण फलं वदन्ति मुनीश्वरा जातशुभाशुभं यत् ।

सारं समुद्धृत्य तथैव वक्ष्ये भेदं यथा विल्लरतो दशायाम् ॥ १ ॥

Sloka 1. Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

बलानुसारेण यथा हि योगो योगानुसारेण दशानुपैति ।

दशाफलैः सर्वफलं नराणां वर्णानुसारेण यथा त्रिभागाः ॥ २ ॥

Sloka 2. A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions ; and the character of the dasa that he will have is dependent on the character of the yoga ; and all that men experience in the world is comprehended in the good and evil cropping up in the dasas ; and the distribution of this good and evil should be declared suitably to the conditions of the four castes.

आदित्यचन्द्रकुजराहुसुरेशमन्त्रि-

मन्दशकेतुभृगुजा नव कृचिकायाः ।

figure representing the maximum Ayus in years for the quarter asterism concerned. The quotient will be in days etc. In this way, the big, small and smaller divisions of a planetary period styled Dasa, Antardasa, Antara and Vidasa may be obtained.

विनाडीकृत्य नाक्षत्रं खैः खैः संवत्सरैः पृथक् ।

दीर्घैः मंगुण्य सर्वापुरातं सूक्ष्मदशाफलम् ॥ ११० ॥

Sloka 110 What is called सूक्ष्मदशा (Sukshmadasa), i. e. the subdivisions of a नाक्षत्र (Nakshatra) or Kalachakra antara can be obtained by multiplying the figures in Vighatikas of the antara in question into the number of years of the mahadasa of the planets severally and dividing the product by the number of years of the maximum Ayus appropriate to the particular Kalachakra or nakshatra-pada under consideration.

गह्यत्सरयासरा हवा परमायुष्यसमामिदध्रुवैः ।

निजवर्षगुणाः स्वपाकदा इति पाकेष्वखिलेषु चिन्तयेत् ॥ १११ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते

सप्तदशोऽध्यायः ॥

Sloka 111. When the paka of a planet in the dasa, antardasa, etc. of another planet is required, multiply the number representing the years of the mahadasa of the former into the figure denoting the years, months, days etc. of the latter and divide the product by the fixed number of years for the maximum Ayus. The quotient will be the paka required. This rule is to be applied in the case of every paka that has to be found out.

Thus ends &c.

जातकपारिजातेऽष्टादशोऽध्यायः

॥ दशान्तर्दशाध्यायः ॥

Adhyaya XVIII.

ON DASAS AND ANTARDASAS.

दशानुसारेण कलं वदन्ति मनीषरा जातशुभाशुभं यत् ।

सारं समुद्धृत्य तथैव वक्ष्ये भेदं यथा वित्तरतो दशायाम् ॥ १ ॥

Sloka 1. Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

बलानुसारेण यथा हि योगो योगानुसारेण दशामुपैति ।

दशाकलैः सर्वकलं नराणां वर्णानुसारेण यथा विभागः ॥ २ ॥

Sloka 2. A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions, and the character of the dasa that he will have is dependent on the character of the yoga, and all that men experience in the world is comprehended in the good and evil cropping up in the dasas; and the distribution of this good and evil should be declared suitably to the conditions of the four castes.

आदित्यचन्द्रकुजराहुसुरेक्षमन्त्रि-

मन्दशकेतुभृगुजा नव कृषिकाद्याः ।

तेनोनयः सिनद्यातटधन्यसेव्य-

सेनानरा दिनकरादिदशान्दसंख्याः ॥ ३ ॥

Sloka 3. Count the stars from Krittika in groups of nine. The planets presiding over the dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus respectively and their years are 6, 10, 7, 18, 16, 19, 17, 7 and 20.

आरोहशीर्षाधिकभावतुल्यचिन्दाधिकाः कर्मभवोदयस्थाः ।

तुङ्गादिषर्गोपगता नभोगाः पद्वीर्यवन्तश्च ह्युभप्रदाः सृष्टः ॥४॥

Sloka 4. Planets prove propitious when they have predominant strength, in their progress towards exaltation, when they have more than the average number of benefic dots correspondingly with the bhavas they dominate, when they occupy the 10th, the 11th and the first bhavas ; when they have attained to exaltation and other benefic vargas and lastly when they possess six-fold strength.

मान्दिराशिपतिमान्दिभावगाः स्वल्पचिन्दुरिपुनीचमूढगाः ।

पापखेटशुक्लभावसन्धिगा राशिसन्धिलवगास्त्वनिष्टदाः ॥ ५ ॥

||Sloka 5. But planets produce evil when (1) they own the Rasi occupied by Mandi; (2) they occupy the bhavas containing Mandi. (3) they are associated with fewer than the average number of benefic dots ; (4) they are in inimical, depressed or eclipsed signs ; (5) they are in a भावसन्धि (bhava sandhi) or associated with malefic planets ; and lastly when they occupy portions of Rasi-Sandhi (which have been termed inauspicious).

NOTE.

For the term सन्धि (bhava-Sandhi), see Sripatipaddhati.

Adhyaya 1, Sloka 8.

दशापत्तिर्लग्नगतो यदि स्यात् त्रिपददशैकादशमथ लग्नात् ।

तत्सप्तमर्गोऽप्यथ तत्सुहृदा लये शुभो वा शुभदा दशा सा ॥६॥

//Sloka 6. Ascertain the Lagna or the rising sign at the time of commencement of a dasa. If the lord thereof be in this Lagna or in the 3rd, the 6th, the 10th or the 11th house from it, or if the Lagna be included in the सप्तमं (Saptavarga) of the lord of the dasa, i. e. if the rising sign, hora, drekkana, saptamsa, navamsa, dwa-dasamsa or trimsamsa be owned by the lord of the dasa or if a friendly planet or a benefic one be in the Lagna, the dasa will prove auspicious.

NOTES.

Vide *infra*, sloka 11.

This and the next five slokas have been taken from Srinati-paddhati.

दशाधिनाथस्य सुहृद्दक्षस्तदुन्नयो वाऽथ दशाधिमाधात् ।

स्मरत्रिकोणोपचयस्थितश्च ददाति चन्द्रः खलु सफलानि ॥ ७ ॥

Sloka 7. The Moon produces beneficial effects when in the house of a friend of the lord of the dasa ; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the उपचय (Upachaya) houses with reference to the दशाधिनाथ (Dasanathha).

(vide *infra*, sloka 14.)

उक्तेषु राशिषु गतस्य विधोः स भावः

स्वाब्जन्मकालमवभूतिधनादिभावः ।

तच्चन्द्रिष्टद्विकृदसी कथितो नराणां

तद्भाषयानिकृदथेतरराशिसंस्थः ॥ ८ ॥

Sloka 8. In the favorable positions mentioned in the previous sloka, the Rasi occupied by the Moon

should represent some one of the 12 bhavas, Iagna, Wealth, etc., at the time of birth. The Moon in one of these favorable positions promotes prosperity in respect to the bhava represented by the Rasi occupied. In the unfavourable positions, the bhava represented by the Rasi (occupied by the Moon) suffers damage.

दशाग्रवेशे स्वगृहादिसंस्थे हिमघृतौ यत्फलमुक्तमायं(यै): ।

तदाच्यमिन्दुर्हि शुभाशुभाख्यं फलं मनोरूपतया ददाति ॥ ९ ॥

Sloka 9. What has been described by the ancients such as वराहमिहिर (Varahamihira) as the effect of the Moon being in his own house or that of other planets should be mentioned in this connection. For it is the Moon that produces good and evil to be experienced in the form of mental states (pleasure and pain).

उत्पादितं हि युचरस्य पूर्वं शुभाधिकं कष्टफलं हि यत्तत् ।

तेनाशुसारेण दशामु फलप्यं शरीरभाजामशुभं शुभं च ॥ १० ॥

Sloka 10. The good and evil to be experienced by men in the dasas or planetary periods should be determined in accordance with the इष्ट (Ishta) and कष्ट (Kashta) of the planet who is the lord of the dasa as worked out previously (*vide श्रीपतिपद्धति* (Sripatipaddhati) Adhyaya 4, sloka 4).

इष्टोत्कटत्वे हि शुभानि पुंसां फलान्यनिष्टान्यशुभोत्कटत्वे ।

साम्ये तु मिथ्याणि फलानि नूनं सर्वत्र सैवं परिकल्पनीयम् ॥

Sloka 11. Men experience good when the इष्ट (Ishta) portion of a planet's influence is greatly in excess of the कष्ट (Kashta) portion. But when the latter is predominant, evil has to be mostly suffered. But when the इष्ट (Ishta) and कष्ट (Kashta) are even, the effects are

of a mixed kind. In all cases the planetary influence should thus be interpreted.

संज्ञाध्याये यस्य यद्व्यमुक्तं कर्माजीवि यस्य यच्चोपदिष्टम् ।
मावस्थानालोकयोगोद्भवं च तत्तत्सर्वं तस्य योज्यं दशाध्याम् ॥१२॥

Sloka 12. Whatever substance is mentioned as belonging to a planet in the (chapter on Definitions) संज्ञाध्याय (Sangnadhyaaya—*vide* बृहज्जातक Brihatjataka Adh. II, sloka 12 also अ. प्र. Adhyaya II sloka 20), and whatever calling is declared appropriate to a planet in the chapter on Profession (*vide* प्र. अ. Brihatjataka Adh. X. sloka 1 etc. also अ. प्र. Adhyaya XV, slokas 43-50), whatever has been spoken of as the effect of the presence of planets in bhavas (*vide* प्र. अ. XX-1, etc. XVIII-1 etc. also अ. प्र. VIII-slokas 39-117) and of their being associated with or aspected by other planets, and of their combinations of yogas (except Nabhasa yogas), all this must be duly assigned to the planets concerned in their several dasas.

NOTES.

Of. कर्माजीवि

संज्ञार्था यदगाह्याकारविधिरूपेकेषु यज्जल्पितं
कर्माजीवनिरूपितं फलमिदं यद्रोमन्तिता विधौ ।
यद्यस्यैक्षणयोगसम्बन्धकं भावेशयोगोद्भवं
भावेशैरपि याकौरपि फलं वाच्यं दशाध्यामिह ॥

This as well as the next two slokas are from Brihat Jataka.

In predicting the several effects of the dasa of any planet, Varahamihira says that it will not do to mention only what has been described to happen in the dasa of that particular planet (*vide* अ. अ. Ch. VIII, slokas 12-18.) These will have to be generally supplemented by the effects due to other considerations as well, of the planet, *viz.*, its influence due to its functioning as

NOTES.

Should the *dasa* period of any planet be bad, the inner soul assumes a malefic character for the time and misery and loss of wealth will be the result.

पाकनामिनि लग्ने सुहृदि वा वर्नेऽप्य सौम्ये पि वा

प्रारब्धा शुभदा दशा त्रिदण्डशमेषु वा पाकप ।

मित्रोन्मोषनयत्रिकोणमदने पाकेभारस्य स्मितः

चन्द्रः सत्कलपोधनानि कुरुते पापानि चातोऽप्यथा ॥१४॥

SLoka 14. When the lord of a *dasa*, or a planet friendly to the same is in the Lagna¹ initiating the *dasa*; when a *varga* of this Lagna is owned by the lord of the *dasa*²; when a benefic planet occupies the Lagna aforesaid; or when the lord of a *dasa* is in an *Upachaya* (Upachaya) position, viz., (1st, 10th, 6th, 11th) with respect to the Lagna, the *dasa* in question will prove prosperous. When the Rasi occupied by the Moon happens to be the exaltation sign of the lord of the *dasa*, or a friendly house, an *Upachaya*, a *Trikona*, or the 7th house with respect to the lord of the *dasa*, the effects will be happy. If the Moon's place be different, the effects will be far from happy.

NOTES.

Cf. slokas 6 and 7 *supra*.

Also cf. *विश्वामित्र*

पाकेशे लग्नवर्तिभ्युन सुहृदि शुभे वा तृतीये ऽव यगे

प्रारब्धा सत्कला स्नादुपवयभवनत्येऽपि वा पाकनाथे ।

मित्रस्त्रीचत्रिकोणोपचयमदनेन शोनरविमईशेनाद्

उद्गोर्ध सत्कलना रणवति न्तिरामन्यथा निन्दितानाम् ॥

जलवर्षिता

दशेश्वर तुहे सुहृद्वे दशेश्वर त्रिदण्डकर्मलाभत्रिकोणालेषु ।

यदा वाग्मत्या समायाति चन्द्रः शुभं संविधतेऽन्यथा चेदरिष्टम् ॥

1. Some interpret it as referring to the Lagna (in a nativity) at birth.

2. That is when the lord of the dasa is the owner of the Lagna Rasi, Lagna Hora, Lagna Decanate, Lagna Navamsa, Lagna Dwadasamsa, or Lagna Trimsamsa.

इदरि वा कोण्य मीयेर्ष्य वा — may also be interpreted thus: "Or if a friendly planet or a benefic one be in the Varga of the lord of the dasa," or "if the lord of the dasa be in the Varga of a friendly or benefic planet."

लगादिष्टमुद्दोषगस्त्वभवने तुक्ते सुदृढेश्वरा

पापेशः शुभमिद्रीक्षेणयुतस्तत्पाफभुक्ता शुभम् ।

केन्द्रे वा यदि कोण्येश्वरिशुभदः पापात्रिपट्टायगाः

तुल्लाघोषचयेषु ये बलवतास्तेषां दशायां शुभम् ॥ १५ ॥

||Stoka 15. When the lord of a dasa ripe for fruition happens to be in a swakshetra or in its exaltation or in a friendly house or in an उपचय (Upachaya) place from the Lagna or has the aspect on it of a benefic or a friendly planet, its dasa and bhukti will be favourable. When a Kendra or a Kona is occupied by an exceedingly benefic planet and the 3rd, the 6th and the 11th bhavas by malefic ones, there will be prosperity during the dasa of those among them that are strong and occupy their exaltation or other such उपचय (Upachaya) places.

Cf. कन्दर्पविक्र

मद्भाग्यो गोचरतो निष्ठमादशेश्वरः स्वोद्युतुहृदस्थः ।

तद्भाग्यष्टिं कुरुते तदानीं कथन्वितश्चेज्जन्नेऽपि तस्य ॥

केन्द्रेऽश्व सतोऽप्तनोऽशुभगुणो कुर्यादशा कोणयाः

सर्वे शोभनदाग्निरिष्यन्ता यद्यप्यर्गप्रदाः ।

रन्ध्रेशोऽपि विदग्धो यदि शुभं कुर्याद्विर्वा शशी

यद्येव शुभदः पराशरमर्न तत्तद्दशायां फलम् ॥

अन्योन्यमिष्टग्रहयोर्दशायां शुक्ती शुभं पद्मलशालिनोस्तु ।

शत्रुग्रहौ दुर्बलशालिनौ चेत् पाकापहारे तु तयोस्मर्नः ॥ १६ ॥

Sloka 16. If two planets be mutually friendly and have six-fold strength, there will be prosperity during their *dasa* and *bhukti*. But if the two planets be inimical and weak, their पक (Paka) and अपहार (Apahara) may entail evil.

Cf. फलदीपिका

यलोन्तितो जन्मनि पाकनायो मौल्यं म्वनीयं रिपुमन्दिरं वा ।

मातथ यद्वावशुपैति वारात् तद्वावनागं कुलं तदानीम् ॥

करोति यद्वावगतः स्वपाके तद्वावजन्यं त्वशुभं शुभं वा ।

शुभं शुभशोमनरस्य पाके पापस्य दाने त्वशुभं यदन्ति ॥ १७ ॥

Sloka 17. A planet produces its effect upon the bhava it occupies during its *dasa*, this effect being good or bad according to the nature of the planet. If the planet be a benefic one, good is to be expected, say the astrologer, during its *dasa*, to the bhava concerned; if the planet be malefic, the bhava will suffer evil.

Cf. फलदीपिका

यद्वावगः पाकमतिर्दशेनात् तद्वावनातानि फलानि कुर्यात् ।

निपशरिः काष्टमभावाग्रेन् दुःखं विद्वन्वादितरत्र सौख्यम् ॥

सौम्यान्वितग्रहदशाऽतिशुभप्रदा स्यात्

पापान्वितस्य विफला परिपाककाले ।

मिश्रग्रहेण सहितस्य दशापहारे

मिश्रं फलं भवति मिश्रचलान्वितस्य ॥ १८ ॥

|| *Stoka* 18. The *dasa* of a planet will be very auspicious when it is in conjunction with a benefic planet. If it be in conjunction with a malefic one, its *dasa* when ripening will be barren of effect. If the planet concerned be associated with one of mixed nature and be neither weak nor strong, its *dasa* and *apahara* will be characterized by effects of mixed nature.

यद्वातुखेटस्य दशापहारे तद्वातुविनाशतिमाश्रयाः ।

पातुष्यं पापविचरस्य पाकेऽभिष्टिं शुभदस्य धातोः ॥ १९ ॥

Stoka 19. Whatever be the metal assigned to a planet, the acquisition of property in that metal takes place during the *dasa* and *apahara* of that planet. If the planet concerned exert a malefic influence the property in the metal will diminish during its *dasa*, but if the influence be benefic, the property will receive accession.

सपत्नखेटोपगतस्य पाके सपत्नवृद्धिं सकलार्थनाशम् ।

यत्कर्मकर्तृग्रहपाककाले तत्कर्मसिद्धिं प्रयदन्ति सन्तः ॥ २० ॥

Stoka 20. During the *dasa* of a planet associated with a hostile one, enemies will multiply and all undertakings will fail. Of whatever business or concern a planet is a *karaka* (promoter), that concern will succeed, as the wise say, during the *dasa* of that planet.

यत्कार्यकारिबन्धनस्य दाये तत्कार्यसिद्धिं प्रयदेक्षराणाम् ।

शमग्रहोऽपि यदि कार्यसिद्धिं पापस्तु तत्कार्यविनाशमेव ॥ २१ ॥

Stoka 21. If men's success in a business or concern be the subject of inquiry, the astrologer should predict the success of the concern during the *dasa* of the planet that is the promoter of the concern in question. If the influence of the planet be for good, the prosperity

of the concern may be predicted; if for evil, the concern will be a failure.

राजस्थानपराजकारकदशा राजप्रसादप्रदा

देवभ्योमचरस्य पाकसमये तदेवताराधनम् ।

धर्माधीशदशागमे सति तपोधर्मादिसिद्धिं वदेत्

कर्मक्षस्य दशापहारसमये यज्ञादिकर्मोत्तमम् ॥ २२ ॥

Sloka 22 Royal favor is usually secured during the *dasa* period of the planet that is the *karaka* of royalty (viz. Jupiter) or owns the *bhava* representing it (5th *bhava*). The worship of the deity represented by a planet comes on *apara* during the period of the ripening of its *dasa*. Perfection in the practice of religious austerities, good works etc., may be predicted to come on during the advent of the *dasa* of the lord of the 9th *bhava*. The palmy time for sacrifices and other meritorious rites will be during the *dasa* and *apahara* of the lord of the 10th *bhava*.

सत्त्वादिग्रहपाकभुक्तिसमये तच्चद्रुणो जायते

जन्मर्क्षादिनयर्षगग्रहदशा कुर्वति भूतं फलम् ।

कर्मर्क्षादिनयर्षगस्य बलिनः पाके भविष्यत्फलं

चाधानादिगतस्य सर्वमफलं पाके फलं वा वदेत् ॥ २३ ॥

Sloka 23 During the *Paka* and *bhukti* of a planet, the predominant quality characterising it whether *सत्त्व* (*Satva*) *रजस्व* (*Rajas*) and *तमस्व* (*Tamas*) (*vide Adhyaya 2, sloka 16*) generally manifests itself. This manifestation foreruns or inaugurates the *dasa* of the planet in case it should occupy one of the 9 asterisms from the *जन्मर्क्षा* (*Janmarksha*). But if the planet's position be in one of the 9 asterisms from the *कर्मर्क्षा* (*Karmarksha*), the manifes-

tation adverted to will take place some time after the dasa has set in. When the place of the planet is among the nine stars from the *आधान* (Adhana), the manifestation in question will not take place, or if it takes place at all, it will be only so long as the dasa lasts.

NOTE.

For जन्मर्ष, कर्मर्ष and *आधान* *vide supra* Adhyaya 9, Sl. 78-80.

शीर्षोदयगतः खेटः पाकादौ फलदो भवेत् ।

शृष्टोदयस्यः पाकान्ते चोभयोदयगः सदा ॥ २४ ॥

Stoka. 24. A planet in a *Sirahodaya* sign yields fruit at the initial portion of the period of life influenced by him. But the same planet in a *Prishtodaya* sign does it at the final stage. But if he should be in a sign which has both the characteristics, he becomes fruitful at all times.

cf. *फलदीपिका*

कर्मण शृष्टोदयमस्तुकोदयस्थितोऽन्त्यमध्यममेषु पाकदाः ॥

पष्टेशस्य दशाविलापकरणी भृत्पुर्विनाशप्रभो-

रस्तज्योमचरस्य बन्धुगणं पाकेऽपहारेऽथवा ।

संपत्साधकमैत्रपाः परममैत्र्येमताराधिपा-

वेत्तेषामपहारशक्तिप्रमये संपत्समृद्धि वदेत् ॥ २५ ॥

Stoka 25. The dasa of the lord of the 6th bhava may lead to wailing and lamentation. During the paka or the apahara of the lord of the 8th bhava, death may set in. When the dasa or apahara of the lord of the 7th bhava is in progress, a near relative may be lost. Without overlooking the above, the astrologer may predict prosperity in general during the apahara or bhukti of planets presiding over the asterisms termed संपत् (Sampat), सधक (Sadhaka), मैत्र (Maitra), परममैत्र (Parama maitra) and कैम (Kshema).

NOTES-

The terms जन्म, मरण and जन्मान have been explained already in Adhyaya 9, slokas 78-80. The nine stars counted from any one of the above three are termed respectively (1) जन्म (2) मरण (3) विपत् (4) क्षेम (5) मन्दुर (6) साधक (7) कथ (8) मेव and (9) परमविपत्.

८. कन्दर्पयोगः

चोराद्वीतिमनर्थतां च दमनं रोगान् बहून् दुष्कृतिं
भूत्यत्वं लभतेऽपमानपयसः पक्षेऽदाये मरणम् ॥
नामातुर्व्यसनं कलत्रविरहं स्त्रीहेत्यनर्थागमं
यूनेशे विपलिन्यसत्यभिरतिं शुद्धाभवं चाटनम् ।
रन्ध्रेणापुपि शोक्मोहमदमान्तर्वादिभूच्छोऽङ्गित्ति
दारिद्र्यं जपणं जेदपयसो व्याधीनवतां मृत्तिम् ॥

त्रिमण्डलेऽथैकस्मिन् पापस्तिष्ठति दुर्बलः ।

तदशायां मृतिं विन्यात् ससौम्यो यदि शोभनम् ॥ २६ ॥

Stoka 26. When, in one of the three cyclic divisions into which the twelve bhavas may be arranged under certain conditions for Ayurdaya purposes, there is a malefic planet devoid of strength, the person concerned may come by his death during its dasa. In case the weak planet in question happens to be benefic, all will go well.

राशिसन्धिगदाये तु शोकरोगादिपीडनम् ।

विशङ्कागमनुक्रान्तदशा मृत्युकलप्रदा ॥ २७ ॥

Stoka 27. When the dasa of a planet occupying a राक्षसन्धि (Riksha-Sandhi) is in progress, a person may be afflicted with sorrow and disease. When a planet has progressed no further than the 30th degree of a Rasi, its dasa may produce death.

नीचस्थितो जन्मनि यो ग्रहः स्मात् स चापि तद्युक्तस्वगो न शक्तः ।
दातुं शुभं राहुयुतस्त्वनष्टं तत् क्षेत्रगस्तद्युतराधिपथ ॥ २८ ॥

Sloka 28. A planet occupying its depression at a birth is not competent to produce good effects, nor is another associated therewith. If the depressed planet be in conjunction with Rahu, it may do harm : as also the planet occupying a house owned by it and the one owning its depression Rasi.

तत्तद्वावाधीश्वरस्याधिशत्रुयो वा खेटो विन्दुश्चान्यर्क्षयुक्तः ।

तत्तत्पाके मूर्तिभावादिकानां नाशं त्रयादेवमाहुर्मनीन्द्राः ॥२९॥

Sloka 29. When any one of the several bhavas such as the Lagna is the subject of inquiry, and when a planet exceedingly inimical to the lord of the bhava under consideration occupies a house void of benefic dots, the astrologer, relying upon the unanimous declaration of eminent sages, may announce that the bhava in question will suffer annihilation during the ripening of the dasa of the inimical planet referred to.

वापास्थानपतयुतग्रहदशा शोकादिरोगप्रदा

• तत्केन्द्रस्वदशापहारसमगे दुःखं विदेशाटनम् ।

अन्योन्याष्टमपट्टगद्यचरयोः पाप्मापदरे भयं

देशत्यागमनर्थमिष्टशुभयोः सर्वं विमिश्रं वदेत् ॥ ३० ॥

Sloka 30. The dasa period of a planet owning a वापास्थान (Badhasthana) as well as of the one associated therewith leads to disease, distress and other such evils. During the dasa and apahara of a planet occupying a Kēndra from the वापास्थान (Badhasthana), sorrow and foreign travel will crop up. If two planets occupy the

6th and the 8th places in respect to each other, the astrologer may predict danger, exile or some untoward event during their paka and aphara; but if the planets in question be benefic and friendly, the effect will be mixed.

NOTES.

- वायस्वान् and वायव्य are defined thus:—

आरुद्रराशौ चर आवरागौ स्थिरं तु वायव्यं नवमे विचिन्त्या ।

तथैवमेकमरुद्रे जगानां केन्द्रेषु विपामिति केनिश्चयः ॥

चरस्थिरोभये लज्जे लानपमोक्षीः कषात् ।

जगानां केन्द्रं लोभेयं ग्रहेष्वधिकगुण्यतं ॥

When the Lagna (whether of birth or of query) is a moveable, immoveable or dual sign, the 11th, the 9th and the 7th places therefrom taken in order are termed वायस्वान् or troublous positions. The planet owning a वायस्वान् as well as the one occupying it or its Kendra is called वायव्य (Also vide Adhyaya 2, st. 48).

पक्षे दीप्तस्य राजा भवति धनयशोदानविद्याविनोदी

स्वस्वस्थाचारधर्मश्रवणबहुमुखारोग्यविद्यानिष्ठः स्यात् ।:

राजप्रीतिं विभूतिं सुखमिह मुदितोऽप्येवमाप्तस्य दाये

शान्तस्वारोग्यसीत्यधियमवनिपतिप्रीतिमुत्साहमेति ॥३१॥

Sloka 1. If the planet ripening the fortune of a person at any time be the one termed वीर (Deeptha) (vide Adh. 2, slokas 16-18), he will become a king with an abundance of wealth, fame, patronage and learning to make him happy, if a स्वस्थ (Swastha), he will have secured to him the benefits of old traditions, religious observances, the hearing of pious homilies, exceeding comfort, health and wealth, if a मुदिन (Muditha), its gifts to him will be in the form of royal favour, power and worldly happiness, if a शान्त (Santha), the effect

will be exemption from ailments, happiness, prosperity, the good will of the rulers and a spirit of enterprise.

पाके शक्तस्य विद्याविनयधनतपःसिद्धिर्धर्मप्रवृत्तिः

चोरास्रातिक्षिप्तीक्षीर्भयमनुजमृतिः पीडितस्य ग्रहस्य ।

दाये दीनस्य दैन्यं विकलखगदशा शोकरीगप्रदा सात्

चित्तच्छेदः खलस्य प्रतिदिनमरिभिर्भातखेटस्य भीतिः ३२

||*Sloka 32.* When the *dasa* of a planet termed *शक्त* (Saktha) is in fruition, a person will evince a predilection for learning, education, money, religious austerities, acquisition of supernatural powers and works of charity. During the progress of the *dasa* of a planet called *पीडित* (Peedita), a person may have to apprehend danger from robbers, enemies and the rulers of the land, or lose a younger brother. Distress is all the legacy that a *दीन* (Deena) planet could leave. The *dasa* of the ill-conditioned planet termed *विकल* (Vikala) leads to distress and disease; that of a *खल* (Khala) produces mental anguish; and lastly, the planet in the *भीत* (Bheerha) state keeps the person under its influence in dread of adversaries.

विलम्बतारेन्दुमनामताराप्रश्नेन्दुनक्षत्रगणेषु मध्ये ।

बलाधिकर्षेद्दशकामेण पलं शुभं वाऽशुभमाहुरार्याः ॥ ३३ ॥

Sloka 33. Note down these four stars : viz. (1) the one occupied by the *Lagna*; (2) that occupied by the *Moon*; (3) that indicated by the name of the person concerned; and (4) that occupied by the *Moon* at the time of the query. Ascertain which of these is strongest. Starting with the *dasa* of the lord of this predominant star and following the order of the *nakshatra* *dasas*,

astrologers of eminence announce the good or evil falling to the lot of the person concerned.

उत्पन्नक्षत्रविलम्बतो वा भूयात्क्रमेणैव दशाफलानि ।

दशावसानेष्वशुभं च सर्वे कुर्वन्ति सामान्यफलं नराणाम् ३४

Sloka 31. If the Rasi containing the उत्पन्न (Utpanna) nakshatra (*vide* next sloka) be stronger than any referred to in the preceding sloka, it is quite possible that the person about whom divination is to be made, may get the fruits of all the dasas of his life calculated from the Utpanna nakshatra as the starting point. It is to be understood as a general rule that all planets have a tendency to work evil at the end of their several dasas.

जन्मक्षीप्तिरस्तस्तु पञ्चममवाऽथोत्पन्नसंज्ञा दशा

स्यादाधानदशाऽप्यतोऽष्टममवा क्षेमान्महाख्या दशा ।

आसी चैव दशावसानसमये मृत्युप्रदा स्यान्नृणां

खल्वपानल्पसमायुगी त्रिविधपञ्चर्षेऽशदायान्तिमे ॥ ३५ ॥

Sloka 35. Ascertain the 5th, the 8th as well as the 4th star from जन्मर्ष (Janmarksha), *i. e.* the star occupied by the Moon at the time of a person's birth. Cycles of dasas are calculated from every one of these as the starting point. The dasa counted from the 5th is called उत्पन्न (Utpanna); that from the 8th, आधान (Adhana); that from the 4th, क्षेम (Kshema). If the dasas in these cycles have their ends tallying with each other or with the end of the dasa taken in the same order from जन्मर्ष (Janmarksha), *i. e.* giving the same number of years, months, etc., it is a sign that the life of the person concerned is to end with the dasa. In the case of people endowed with short, long and medium lives, the demise

will happen at the close of the 3rd, the 7th and the 5th dasa respectively.

of. पराग

अल्पायुर्धर्मिजानस्य विपदाये मृतिं ववेत् ।

जातस्य मध्यमे योगे प्रत्यसौ तु मृतिर्भवेत् ॥

दीर्घायुर्धर्मिजनातानां वचने तु मृतिर्भवेत् ।

॥ निर्याणदशा ॥

जातोऽह्नि चैदर्कशनिस्फुटैश्चतारादिनिर्याणदशा प्रकल्प्या ।

तारेक्षराद्भुस्फुटयोगतारा पूर्वा दशा रिष्टकरा रज्ज्याम् ॥ ३६ ॥

||Stoka 36. If the birth of a person be during day time, his exit from the world is to be thus determined: Add the figures for the Sun and Saturn, and find out the asterism and the portion thereof indicated by this total. In the महादशा (mahadasa) of this asterism, find out which period corresponds to the particular portion of the star already found. The death of the person concerned will occur at this point of time. If the birth be during night, add the figures for the Moon and Rahu; ascertain as before the particular period of the mahadasa corresponding to the portion of the asterism indicated by the total. This will give the time of निर्वाण (Nirvana).

॥ गुलिकदशा ॥

गुलिकश्चित्तनक्षत्रादशा तस्य प्रकल्पिता ।

राहुकर्मणश्चिन्तिता महाकर्मि च मृत्युदशः ॥ ३७ ॥

||Stoka 37. Ascertain the asterism occupied by Mandi at the time of a person's birth. The dasa of Gulika is reckoned from this star. The lords of the Rasi and the Navamsa occupied by Gulika as well as

the preceding *sloka*. सूक्ष्म (Soolarksha) is the 8th Rasi from the place occupied by the Karaka or its 7th, whichever of them is found to be stronger. त्रिकोण means the सूक्ष्म and its triangular signs.

Soola dasas are helpful to find the निर्वान (Niryana) of any particular relative signified by the karaka under consideration.

तत्कारकस्थितगृहादिषु सर्वभेषु

चक्रप्रमाणदलवत्सरसंयुतेषु ।

वीर्यान्वितेषु शुभदृष्टियुतेषु सौख्यं

नीचारिपापयुतभेषु वदन्त्यनिष्टम् ॥ ३९ ॥

Sloka 39. Should the signs representing the Rasi and other Vargas (Hora, Drekkana, Saptamsa, etc.,) occupied by the Karaka under consideration happen to be strong either by the association of, or aspect by, benefics, one may predict good results at the year signified by the number of years allotted to the lord of the respective sign representing the Varga (according to the Udu dasa system) increased by 6. But if the sign happens to be either the debilitation or inimical house of the karaka planet, or be also occupied or aspected by a malefic planet, one has to divine only evil during the said years.

NOTES.

The above meaning is only tentative. "चक्रप्रमाणदलवत्सरसंयुतेषु" has been taken to mean as "with 6 years added." As it is not explicit as to to what number this to should be added, it is interpreted as the years according to the Udu dasa system allotted to the lords of the several Vargas occupied by the karaka in question.

॥ महादशाविशेषः ॥

यत्तत्संज्ञकः शुशी उदधिषेनालोकितो वा युत-

स्तेषां चक्रदशा विशेषफलदा यक्ष्यामि सप्तकत्रम् ।

देहे पापयुते तु रोगमधिकं जीवे तु जीवन्नमं
दद्याद्यनयोः सहा बल्युतिर्मृत्युं दशार्था नृणाम् ॥ ४० ॥

Sloka 40. If at a birth, the planet owning the asterism or the Navamsa occupied by the Moon should aspect the latter or be in conjunction with it, the Kala-chakra dasas of these planets will be fraught with the special effects to be mentioned. Disease crops up when the देह (Deha) of the dasas in question is associated with an evil planet; and dissiness when such a planet occupies the जीव (Jeeva). If both the देह (Deha) and जीव (Jeeva) be occupied by malefic planets, and the evil influence thus become overpoweringly strong, death will follow as a consequence.

॥ अथान्तर्दशाविशेषफलम् ॥

पापो विलग्नगृहगो यदि सदशार्था
पापापहारसमये बहुशोकरोगम् ।
वित्तक्षयं नृपसपत्नभयं नराणां
सौम्यस्य मिथमखिलं प्रवदन्ति सन्तः ॥ ४१ ॥

Sloka 41. If a malefic planet occupy the Lagna, astrologers say that during the progress of its dasa, there will be much distress and disease, loss of wealth, and risk from rulers and foes, when the apahara belongs to a malefic planet. The effect will be wholly mixed in the apahara of a benefic planet.

लग्नाधिपदशाकाले पापभुक्ती महद्भयम् ।
रोगमृत्युभयं सर्वे वदन्ति स्थाननाशनम् ॥ ४२ ॥

Sloka 42. During the time of the dasa of the lord of the Lagna and the bhukti of a malefic planet therein,

astrologers unanimously say that there will be much evil to be apprehended taking in the form of disease, death or loss of place.

धनाधिपदशाकाले मन्दभुक्ती धनक्षयम् ।

इष्टवन्धुविरोधश्च भविष्यति न संशयः ॥ ४३ ॥

Sloka 43. At the time the *dasa* of the lord of the 2nd bhava is in progress and in the bhukti of Saturn, loss of wealth, and quarrel with friends and relations will undoubtedly crop up.

धनाधिपः पापखगो यदि स्यात् शन्यारभोगीशदिनेधराणाम् ।

अन्तर्दशायां धननाशमाहुः पापान्विते तद्गवने तथैव ॥ ४४ ॥

Sloka 44. If the lord of the 2nd bhava be malefic, astrologers declare that there will be loss of wealth during the antardasas of Saturn, Mars, Rahu and the Sun. The same holds good when a malefic planet occupies that bhava.

धनान्वितः पापखगस्तदीशस्यान्तर्दशायां क्षितिपालकोपात् ।

भानार्थनाशं निगलं नराणां स्थानच्युतिं मित्रविरोधमेति ॥ ४५ ॥

Sloka 45. When a malefic planet occupies the 2nd bhava, the person concerned will have to suffer during the antardasa of that planet through the ill-will of the ruler of the land, loss of honor, loss of wealth, imprisonment, loss of high status among men, and may incur the hatred of his friends.

पापग्रहे विक्रममाचनाये पापान्विते पापवियचराणाम् ।

अन्तर्दशायामरिशस्त्रचोरैर्दुःखं समायाति शुमान्विते वा ॥ ४६ ॥

Sloka 46. If a malefic planet owning the 3rd bhava be associated with a planet also malefic, trouble will come to the person concerned through the instrumenta-

lity of foes, weapons and thieves during the antardasa of malefic planets. This is not an unlikely result even when the lord of the 3rd bhava in question is associated with a benefic planet.

दुष्कियमावाधिपदायकाले मन्दारमोगिष्यजभानुभुक्तौ ।

नाशं वदेच्च सहोदराणां मयेदिशेवात्सहजैर्विरोधः ॥ ४७ ॥

Sloka 47. During the dasa of the lord (when malefic) of the 3rd bhava and in the bhukti of Saturn, Mars, Rahu, Ketu or the Sun an astrologer may generally predict loss of brothers and sisters, or, at all events, a misunderstanding with them.

क्षेत्राधिनाथस्य शुभेतरस्य पाके तु पापग्रहभुक्तिकाले ।

स्वानन्वृतिं वन्धुजनैर्विरोधं कृष्यादिगोवित्तपिनाशमाहुः ॥ ४८ ॥

Sloka 48. At the ripening of the dasa of the lord of the 4th bhava, when other than benefic, and during the bhukti of a malefic planet, astrologers say there will be loss of place, quarrel with relatives, damage to agriculture and kindred pursuits, to cattle and to wealth.

पापापहारसमये शुभराशिपस्य

पाके नृपालमयमिष्टसुवार्तिमाहुः ।

सौम्यापहारसमये सुववित्तलभ-

सुर्पीशवन्धुजनलालनमिष्टसिद्धिम् ॥ ४९ ॥

Sloka 49 In the dasa of the lord of the 5th bhava, when a malefic planet has its apahara, astrologers say there will be danger to be apprehended from the sovereign, or a dear son may fall ill. But during the apahara of a benefic planet, there will be accession of wealth and children, kind attentions from the rulers and kinsmen and the attaining of what is wished for.

पष्टेशपाकसमये तु शुभेतराणां

भुक्तौ चृपानलभयं व्यसनं च रोगम् ।

पाके कलत्रगृह्यस्य खलापहारे

पत्नीविनाशमटनं च विदो वदन्ति ॥ ५० ॥

Sloka 50. Wise astrologers say that in the dasa of the lord of the 6th bhava and in the bhukti of planets not benefic, a person has to apprehend danger from a king or from fire; he may suffer some misfortune or become liable to disease. In the dasa of the lord of the 7th bhava and in the apahara of a planet in the पल (Khala) state, the person concerned may lose his wife and become a wanderer.

रन्ध्रस्यामिदशामे रिपुभयं पापापहारे घृणां

आयुर्विचयशोयिनाशमटनं स्थानान्धुतिं च । यदेत् ।

पाके धर्मगृहाधिपस्य मरणं पित्रोरधर्मायति

भुक्तौ पापवियधरस्य निगलप्राप्तिं च विचक्षयम् ॥ ५१ ॥

Sloka 51. During the dasa of the lord of the 8th bhava and in the apahara of a malefic planet, the astrologer may predict risk from foes, loss of life, of wealth, of fame, rambling about or ejection from a place of honor. During the bhukti of a malefic planet in the dasa of the lord of the 9th bhava, the evil cropping up may be death of parents, accrual of iniquities, imprisonment and waste of wealth.

कर्मेशस्य खलस्य पाकसमये भुक्तौ यदा पापिनां

इष्टार्तिं पदविच्छुतिं सुखयशोदानि च वित्तश्रयम् ।

मन्दारार्कफणीशभुक्तिसमये लाभेशदाये सुखं

कृप्यादिप्रविनाशनं नृपभयं वित्तस्य नाशं विदुः ॥ ५२ ॥

Sloka 52. Whenever the *dasa* of the lord of the 10th bhava in the खल (Khala) state ripens, there will crop up, during the भुक्ति (bhukti) of malefic planets, sickness to those that are dearly loved, removal from office, loss of comfort and fame, and waste of money. In the *dasa* of the lord of the 11th bhava and during the bhukti of Saturn, Mars, the Sun or Rahu, there may be affliction, ruin of agricultural and other operations, danger from the sovereign and loss of wealth.

अथैशदाये रविमन्दभीमभुक्ती कलत्रात्मजनन्धुवैरम् ।

बलक्षयं मानधनक्षयं च कणीशभुक्ती विपभीतिमाहुः ॥ ५३ ॥

Sloka 53. When the *dasa* of the lord of the 12th bhava is in progress and when the bhukti of the Sun, Saturn or Mars has set in, the person concerned, say the astrologers, will be at variance with his wife, sons and relations, and will suffer loss of strength, of honor and of wealth. During the bhukti of Rahu, he may be exposed to risk from poison.

अन्योन्यपट्टाष्टमपाकभुक्ती पदन्धुलि वा मरणं नराणाम् ।

एकस्योरन्तरदायकाले मृत्युं वदेदुर्लभालिनीस्तु ॥ ५४ ॥

Sloka 54. During the *dasa* and bhukti of planets which occupy the 6th or the 8th place from each other, men suffer loss of place or loss of life. During the *dasa* and antara of two weak planets occupying the same bhava, the death of the person concerned may be predicted.

क्रूरग्रहदशाकाले क्रूरस्यान्तर्दशागमे ।

मरणं तस्य जातस्य भविष्यति न संशयः ॥ ५५ ॥

Sloka 55. When the *dasa* of a malefic planet is in progress, and the antardasa of a planet likewise malefic

has set in, the death of the person concerned will surely take place.

क्रूरराशित्ताः पापाः शत्रुखेटनिरीक्षिताः ।

शत्रुखेचरसंयुक्तास्तद्दशायाम् मृतिर्भवेत् ॥ ५६ ॥

Sloka 56. If malefic planets occupy a malefic Rasi and be associated with or aspected by inimical planets, the death of the person concerned will happen during the dasa of such malefic planets.

दशाधिपस्य यः शत्रुस्तस्य भुक्त्यन्तरान्तरे ।

मृत्युकालो भवेन्नूनं पापखेटस्य निश्चयः ॥ ५७ ॥

Sloka 57. Mark the planet that is inimical to the lord of a राशु (Mrityu) dasa. During the bhukti, antara and sukshma dasa of this inimical planet, the time of death of the person concerned will indeed come. There need be no doubt of this when the inimical planet happens to be malefic.

स्त्रीद्यादिजन्यमशुमस्त दशामवेक्षे

मायादिर्जं फलमशोभनपाकमध्ये ।

दृष्ट्युद्भवं सकलपापनियचराणां

पाकावसानसमये फलमाहुराणां ॥ ५८ ॥

Sloka 58. It is at the outset of the dasa of a malefic planet that the effect of its being in its exaltation or other varga will appear. Its influence over the bhava and the like that it presides over will be felt in the middle of the dasa; while the aspect upon it bears fruit towards the conclusion. This holds good, say the astrologers, in the case of all malefic planets.

विख्यातवर्माभिरतिर्मतिः स्यादन्तर्दशपक्षे चरणे न विन्ता ॥
 व्ययश्च दन्तोदरनेत्रावा कान्तायुतेभ्यो विप्रुतिश्च विन्ता ।
 नृपात्रिचोराहितबन्धुवर्गैः स्वगोत्रजैर्वा प्रबलः कलिः स्यात् ॥

दशा दशाहता मासाश्चैकस्थानं विनापरे ।

एकस्थानं त्रिगुणितं दिनान्वन्तर्दशाक्रमः ॥ ६१ ॥

Sloka 61. Multiply the years of a Mahadasa by the years of the planet whose antardasa is required. The product when divested of the figure in the unit's place will represent the months composing the antardasa. Multiply the figure in the unit's place omitted in the last operation by 3. The result will be the number of days forming part of the antardasa required.

॥ रविदशायां अन्तर्दशाफलानि ॥

द्विजभूपतिशस्त्रार्थधनप्राप्तिर्मनोरुजा ।

विदेशवनसंचारे भानोरन्तर्गते रवी ॥ ६२ ॥

Sloka 62. During the dasa and bhukti of the Sun, a person may acquire wealth through Brahmins or Kshatriyas, or by a resort to arms or other ways; he may at the same time have much mental suffering and lead a wandering life through a foreign wild country.

Of. कर्मफलानि

महीधरादुपलभतेऽपि च गतो वनापत्यव्यवर्ति चनागमम् ।

ज्वरोष्णलृक् नवनवियोगजं स्ये निजां दशां प्रविशति तीक्ष्णदीपितो ॥

बन्धुमित्रजनैरर्थं प्रमादं मित्रसज्जनैः ।

पाण्डुरोगादिसंतापं भानौ चन्द्रदशान्तरे ॥ ६३ ॥

Sloka 63. When the Moon has its bhukti during the progress of the Sun's dasa, a person will have access-

sion of wealth through the instrumentality of relatives and friends, indulge in idle pastimes in the company of intimate and respectable people and suffer severely from jaundice and kindred ailments.

Of. कलदाधिक्यं

रिवृत्तयो व्यसनशमौ धनागमः कृषिक्रिया गृहकरणं मुह्यति ।
सयानिलप्रतिहतिरर्कदायकं शशी यदा हरति जलोद्भवा रुतः ॥

Also ज्ञातकामरण

करोति चन्द्रस्तारणेर्दशायां सुवर्णभृगान्तरविदुमाप्तिम् ।
समुत्तर्ति मानमुत्तामिशृद्धिं विरोधिवर्गपचयं जयं च ॥
पक्षेऽस्तेऽस्य चरन्विपाके कुर्यान्मृगाङ्को यदि लाभमुद्यैः ।
प्रमादमदृष्यो ग्रहणीं च पाण्डुं केषांभिवेतन्मतमम चोक्तम् ॥

रत्नकाश्चनविचारं राजलेहं शुभावहम् ।

पैत्यरोमादिसंचारं कुजे भानुदशान्तरे ॥ ६४ ॥

Sloka 64. When Mars has its apahara in the Sun's dasa, an astrologer may foretell to the person concerned acquisition of wealth in the form of gems and gold, royal favor leading to prosperity, contraction and transmission of bilious and allied diseases.

Of. कलदाधिक्यं

हनागमः पदविरहोऽपीडनं कणोद्भवः स्रक्कुलनैर्विरोधिता ।
महीभूतो भवति यस्य घनच्युतिर्यदा कुजे हरति तदार्कतत्परम् ॥

Also ज्ञातकामरण

तत्प्रवालकलभौतमुचेलं मङ्गलानि विनयं च विनते ।
मङ्गलं कमलिनीशदशायां भूमिपालकूलतः किल मानम् ॥

अकाले मृत्युसंतापं बन्धुवर्गारिपीडनम् ।

पदच्युतिं मनोदुःखं रवेरन्तर्गतेऽप्यहौ ॥ ६५ ॥

Sloka 65. Pang of death prematurely setting in,

trouble from relatives as also from enemies, loss of place or mental misery may be expected in the bhukti of Rahu in the Sun's mahadasa.

cf. फलदीपिका

रिपुक्षयो घनहृतिरापदुद्गमो विपाद्भयं विषयविमृष्टता पुनः ।
शिरोदृशोरधिकरुगेव देहिनां अहौ भवेदहिमकरासुरन्तरं ॥

सर्वपूज्यं सुतादिचं देवब्राह्मणपूजनम् ।

सत्कर्माचारसद्गोष्टिं स्वेरन्तर्गते गुरौ ॥ ६६ ॥

Sloka 66. What is all-worthy-wealth got through a worthy son, honor to Gods and Brahmanas, virtuous acts, good traditional observances, good society and good conversation will distinguish the antardasa of Jupiter during the Sun's mahadasa.

cf. फलदीपिका

रिपुक्षयो विविधधनास्तिरन्ध्रं सुरार्चनं द्विजगुरुपन्थुपूजनम् ।

श्वधूमो भवति च यस्वरोगता गिरां पत्नीं प्रविशति गोपतेर्दशाम् ॥

Also वागकामराज

सहस्रधान्यादिषु सद्गहेच्छा स्वच्छा मतिर्विप्रसुरार्चनेषु ।

भृषाससन्मानजनानि नूनं धानोर्दशार्थां परतीन्द्रवन्ये ॥

सर्वशत्रुत्वमालस्यं हीनशक्तिं मनोरुजम् ।

राजचौरमयप्राप्तिं स्वेरन्तर्गते धनौ ॥ ६७ ॥

Sloka 67. During the bhukti of Saturn in the Sun's dasa, a person should be prepared for hostility from every one, want of energy, an ignoble calling, mental worry, and liability to risk from the rulers or thieves.

cf. फलदीपिका

धनाहृतिः सुतविरहः क्रिया रुनो गुरुन्ययः सपदि परिच्छिद्यन्त्युतिः ।

महिष्ठता भवति ककप्रपीडनं शनैश्चरे सक्तिदृष्टान्तरं गते ॥

Also जातकाभरण

नीचारिभूमीपतिभीतिह्यैः कण्डूपनांघ्रामयसंभवः स्यात् ।

मिश्राण्यमित्राणि भवन्ति नूनं शनैश्चरं भातुदशान्तरस्थे ॥

घनधुपीडा मनोदुःखं सन्धोत्साहं घनक्षयम् ।

किञ्चित्सुखमवामोति खेरन्तर्गते पुथे ॥ ६८ ॥

Sloka 68. Trouble from relatives, mental distress, depression of spirits, waste of money and slight comfort are what may be expected in the apahara of Mercury during the progress of the Sun's dasa.

cf. पञ्चमीशिका

विचर्षिकापिडकसकुट्टकामला विशर्षनं नटरकटीमपीडनम् ।

महाक्षयतिगदमयो भवेत्तदा विचोः सुते चरति खेरयाब्दकम् ॥

Also जातकाभरण

विचर्षिकाददुर्विचारपूर्वः पामामयेर्देहनिरीडनं स्यात् ।

घनक्षयस्यापि हतोत्सवस्य विचोः सुते भातुदशां प्रयातं ॥

कण्ठरोगं मनस्तार्पं नेत्ररोगमथापि वा ।

अकालमृत्युमामोति खेरन्तर्गते ध्वजे ॥ ६९ ॥

Sloka 69. Throat-disease, mental anguish, ophthalmia or premature death may be expected in Ketu's bhukti in the Sun's mahadisa.

cf. पञ्चमीशिका

सुहृद्भयः स्वनरकुटुम्बनिग्रहो रिषोर्भयं घनहरणं पदच्युतिम् ।

गुरोरगदधरणशिरोलुपनैः शिखी यक्ष विरति दशां विस्मयः ॥

जलद्रव्याप्तिमायार्थं कुलीजननिषेधणम् ।

शुष्कमवापदमामोति खेरन्तर्गते भृगी ॥ ७० ॥

Sloka 70. Acquisition of pearls or other products of the sea, fatigue, addiction to bad females and profit-

less discussion will mark Sukra's bhukti in the Sun's mahadasa.

cf. कलदायिका

शिरोरुजः जठरगुदार्तिधीटनं कृमिदिश्यागृहघनधान्यविन्युतिम् ।
भुतस्त्रियोरसुखमतीव देहिनां भृगोः सुते चरति रंवरानन्दकम् ॥

Also ललाजभरण

विदेशयानं कट्टहाकुलनं शुद्धं च मौलिकमन्त्रवर्णवीडाम् ।
भादन्वरं चापि करोति नित्यं दैत्यार्चितो भाद्रुदशां प्रयातः ॥

दशादौ दिननाथस्य पितुरोगं धनक्षयम् ।
सर्वबाधाकरं मध्ये दशान्ते सुखमामुषात् ॥ ७१ ॥

*Sloka 71. In the initial portion of the Sun's dasa, the father of the person concerned will fall ill, and there will be much expense. In the middle, there will be trouble to every one whether biped or quadruped in the household. In the end, there may be ease and comfort.

खोद्ये नीचनवांशमस्य तरणेदयिऽपदादं मयं
पुत्रस्त्रीपितृपर्जन्युदरणं कृप्यादिवित्तक्षयम् ।
नीचे तुङ्गनवांशमस्य च रवेः पाके नृपालधियं
सौख्यं याति दशावसानसमये विचक्षयं वा मृतिम् ॥ ७२ ॥

Sloka. 72. During the progress of the Sun's mahadasa occupying the depression Navamsa in its exaltation house, a person has to apprehend ill-fame, danger, the death of a son, a wife or some paternal relation and loss of property in connection with agriculture and other pursuits. But in the dasa of the same planet occupying the exaltation Navamsa in the depression house, the person concerned will attain regal prosperity, happiness, though towards the end thereof there may occur loss of wealth or his own demise.

हिमकरणदशायां मन्त्रवेदद्विजाति-

र्षुवतिजनविभूतिस्त्रीधनक्षेत्रसिद्धिः ।

कुसुमवसनभूषागन्धनानाधनाढ्यो

भवति यलविरोधे चार्यहा वातरोगी ॥ ७३ ॥

Sloka 73. During the progress of the Moon's mahadasa, a person will have access to sacred prayers, scripture and Brahmanas ; he will exert fascination over young females, and secure to himself women, wealth and lands ; he will have a profusion of flowers, cloths, ornaments, perfumes and various valuable objects of enjoyment ; but if there be anything to check the Moon's strength, the effect on the person concerned will be that he will be poor and suffer from wind-disease.

NOTE.

The reading in कलदीपिका is slightly different: viz.,

शिशिरकरदशायां मन्त्रवेदद्विगोर्ष-

पतिमनितनिभूतिस्त्रीधनक्षेत्रसिद्धिः ।

कुसुमवसनभूषागन्धनानारसातिः

भवति सलु विरोधस्तस्यो गानगेयः ॥

॥ अथ चन्द्रदशायामन्तर्दशाफलानि ॥

विद्यास्त्रीगीतवाद्येष्वभिरतिगमनं पट्टवस्त्रादिसिद्धि

सत्सङ्गं देहसौख्यं नृपसचिवचमूनायकैः पूज्यमानाम् ।

सत्कीर्तिं तीर्थयात्रां वितरति हिमभुः पुत्रमित्रैः प्रियं च

धोणीगोवाजिलामं पट्टघनविमर्षं स्वे दद्यान्तर्विपाके ॥७४॥

Sloka 74. Devoted attention to learning, love and music—vocal as well as instrumental—suits of silk and other articles of attire which success in these pursuits

generally secures, refined society—sound health—good renown such as even royal ministers and army leaders esteem and envy—journey to sacred streams and places in company with family and friends—and lastly what is dear to the heart, the acquisition of lands, cows and horses—abundant wealth and power—these are what the Moon will give in the ripening of its own dasa and bhukti.

cf. कलदीपिका

स्त्रीप्रनासिरमलांशुकागमो भृशुरोत्तमतमागमो भवेत् ।
मातुरिष्टकलमङ्गनासुखं स्वां दशां विव्रति शीतदीपितौ ॥
रोगं विरोधबुद्धिं च स्थाननाशं धनक्षयम् ।
मित्रभ्रातृपश्चात् क्लेशं चन्द्रस्यान्तर्गते कुजे ॥ ७५ ॥

Sloka 75. Disease, petulance, loss of place, waste of wealth, trouble from friends and brothers may be expected to crop up in the bhukti of Mars in the Moon's mahadasa.

cf. कलदीपिका

वित्तबहिर्बहिरोद्भवा रुनः देशदुःखरिपुचोरपीडनम् ।
वित्तमानविहृतिर्भवेत्कुजे शीतदीपितिदशान्तरं गते ॥

Also आनन्दभरण

कौशभ्रंशं रक्तपित्तादिदोषं रोषोत्पत्तिं स्थाननः प्रच्युतिं च ।
कुर्यात्पीडां मातृपित्रादिर्भिर्भृमीसुतुर्ग्यापिदीनामपाकं ॥
रिपुरोगमपात् क्लेशं चन्द्रनाशं धनक्षयम् ।
न किंचित्सुखमामोति राक्षो चन्द्रदशान्तरे ॥ ७६ ॥

Sloka 76. During the antara of Rahu in the Moon's mahadasa, a person has to suffer distress on account of risks from foes and dangerous diseases, loss of relatives and waste of wealth; he has no ease in fact.

cf. कलशोपिकारः

तीव्रदोषरिपुवृद्धिबन्धुरुक् माह्वाराभिभयात्तिष्ठमवेत् ।

अन्नगाननतितन्वरोदयश्चन्द्रवत्तरनिहारकेऽंशहो ॥

यानादिविविधार्थांस्ति वस्त्रामरणसम्पदः ।

यज्ञात् कार्यमवामोति जीवे चन्द्रदशान्तरे ॥ ७७ ॥

Sloka 77. In the Moon's mahadasa and in Jupiter's apahara, a person will get vehicles and the like articles abundance of clothing and ornaments. He will achieve what he strives for.

कलशोपिकारः

दानधर्मनिरतिः सुखोदयो यत्रभूषणसुहृन्तमागमः ।

राजसत्कृतिरतीव आयते केरवप्रिगनयोहरे गुणै ॥

आलम्बाभरणे

निशिष्टवर्षो धनधान्यभोगानन्दाभिवृद्धिर्नवानिमग्नत् ।

पुनोत्तवध्यापि भवेत्तराणां गुणै रुराणां शशिपाकसंस्थे ॥

भातृपीडा मनोदुःखं वार्षपत्यादिपीडनम् ।

स्तब्धवागरिसंपादः शनौ चन्द्रदशान्तरे । ७८ ॥

Sloka 78. Mental anguish caused by a mother's suffering, wind and bilious affections, still words and discussion with unfriendly people are what a person has to be prepared for, in the apahara of Saturn, during the progress of the Moon's mahadasa.

cf. कलशोपिकारः

वैसरोगनिवहः सुदुःखवर्जितना व्यवनमन्मयो मत्तम् ।

प्राणहानिरप्या भवेच्छनौ मारवन्धुस्यमोन्तरं गते ॥

Also आलम्बाभरणे

नरेन्द्रचौराहिनश्चिहीति कल्पप्रपञ्चासुतहर्षमृदिम् ।

करोति नानाज्यपनानि पुंसां शनिर्विस्तानावधनां प्रविष्टः ॥

मातृवर्गाद्भनप्राप्तिर्विद्वज्जनसमाश्रयः ।

वस्त्रमूषणसंप्राप्तिर्बुधे चन्द्रदशान्तरे ॥ ७९ ॥

Sloka 79. Accession of wealth from relations on the mother's side, learned men seeking asylum and acquisition of clothing and ornaments will mark the bhukti of Mercury in the Moon's dasa.

cf. कलदीपिका

सर्वदा भनगनांश्चगोकुलप्राप्तिरामरणमौल्यसम्पदः ।

वित्तोच इति जायते विधोरागुपि प्रविशते यदा बुधः ॥

Also जानकामरण

उदारनामान्तरलन्ध्रिगुर्वैर्ल्यमगोभूमिगनाश्वृद्धिर् ।

विषाद्यनैर्धर्मसमुत्पन्नं कुर्याद्बुधश्चन्द्रदशान्तराठे ॥

स्त्रीरोगं बन्धुनाशं च कुक्षिरोगादिपीडनम् ।

द्रव्यनाशमवामोति केतौ चन्द्रदशान्तरे ॥ ८० ॥

Sloka 80. Illness of a wife, loss of relatives, suffering from diseases of the stomach and loss of property crop up in Ketu's interval in the Moon's dasa.

cf. कलदीपिका

नित्तन्यस्यभनर्षविन्युर्निन्युहानिरवि रोगजं भयम् ।

दासभृत्यहतिरस्ति देहिनां केतुं हरति चान्द्रमन्दम् ॥

स्त्रीघनं कृषिपश्चादिजलवरागमं मुखम् ।

मातृरोगमवामोति शुक्रौ चन्द्रदशान्तरे ॥ ८१ ॥

Sloka 81. During the period of time allotted to Venus in the Moon's dasa, a person may get a dowry on behalf of his wife and enjoy the comforts derivable from agriculture, cattle and the like, water-products and clothing; he may become liable to any disease constitutionally inherited from his mother.

cf. फलदीपिका

तोयमौनवसुभूषणाङ्गनाविक्रयकपकृषिक्रियादयः ।

पुत्रमित्रपशुधान्यसंत्युतिश्चन्द्रदायहरणोन्मुखे मृगौ ॥

Also जातकामरण

नानाङ्गनाकेलिविलासशीलो जलोद्भौषान्वधैश्च युक्तः ।

मुक्ताफलाद्याभरणैरपि स्यादिन्द्रोर्दशायां हि तिते मनुष्यः ॥

नृपप्रायकमैश्वर्यं व्याधिनाशं रिपुक्षयम् ।

सौख्यं शुभमवाप्नोति रवौ चन्द्रदशान्तरे ॥ ८२ ॥

Sloka 82. Power almost regal, exemption from ailments, decadence of enemies, happiness and prosperity are what may be expected in the Sun's bhukti in the Moon's mahadasa.

cf. फलदीपिका

राममाननमतीव द्युता रोगशान्तिररिपशक्च्युतिः ।

वित्तज्ञातरुग्निं गता तदा स्याच्छशाङ्कपरितसरान्तरम् ॥

Also जातकामरण

नैश्वराङ्गैरवर्ण्यं लाभं क्षयामयातिं प्रकृतेर्विकारम् ।

चौराक्षिर्वरिभवां च भीतिं शीतांशुषाके कुर्वते दिनेशः ।

आदौ भावफलं मध्ये राशिस्थानफलं विदुः ।

पाकावसानसमये चाङ्गजं दृष्टिजं फलम् ॥ ८३ ॥

Sloka 83. The effect due to the bhava over which the Moon presides may come off in the commencement of its mahadasa; that due to the character of the sign representing the bhava as well as to the Moon's position will be seen in the middle; what is due to the aspect on the Moon of other planets and what affects the part of the body denoted by the bhava will appear towards the end of the mahadasa.

पाके भूमिसुतस्य शस्त्रद्वुतसुग्भूपाहवाद्यैर्धनं
 भैषज्यानृतवच्चनैश्च विविधैः कौर्यैर्धनस्यागमम् ।
 पितासृग्ज्वरपीडनं तु सत्तत् नौचाङ्गनासेवनं
 विद्वेषं सुतदारबन्धुगुरुभिर्दुष्टाचमोर्गं विदुः ॥ ८४ ॥

Sloka 84. Astrologers opine that in the ripening of Mars' mahadasa there may be attempts at money-making by taking to fire arms and by engaging in wars among rival kings and by other ways; there may be coming in of money also by medicine, by trickery, by fraud, and by diverse cruel acts; there may be suffering caused by fever arising from a morbid state of bile and blood: there will be seen a propensity on the part of the person concerned to resort continually to the society of low women and a crop of hatred emanating from sons, wife, relatives and revered seniors. And in consequence of all this, the person will have to eat bad unwholesome food.

॥ कुजदशायामन्तर्दशाफलानि. ॥

उष्णाधिक्यं सुद्वेष्यं आतृषीढा नृपाङ्गयम् ।
 सर्वकार्यार्थनाशं च कुजे कुजदशान्तरे ॥ ८५ ॥

Sloka 85. Great heat, dislike of friends, annoyance from brothers, danger to be dreaded from a ruler and ruin of all undertakings will be the characteristic features of Mars' own interval in the planet's mahadasa.

८५. कान्तोपिवा

वितोष्णहृत्प्रणम्यं सहनैर्विप्रेण श्रेष्ठप्रमादननिवार्यविभूतिसिद्धिः ।
 नात्यभिरुद्रनृपनोरत्नैर्विरोधो पात्रीमुक्तो हरति भेषजदं स्वकीयम् ॥

नृपचोरादिभीतिश्च धनधान्यविनाशनम् ।

दुष्टकर्मादिसंसिद्धिः राहौ कुजदशान्तरे ॥ ८६ ॥

Sl. 86. During Rahu's bhukti in Mars' dasa there is peril to be apprehended from rulers, robbers and the like ; destruction of wealth and corn and success in evil pursuits.

cf. कलदीपिका

शस्त्राग्निचोररिपुभूयभ्यं निपार्तिः कुल्यक्षिरीर्षजगदो गुरुबन्धुहानिः ।

प्राणव्ययोऽप्य यदि वा विप्लवापदो वा तदासुरन्तरगते मुनगाधिनाथे ॥

द्विजमूलाद्धनप्राप्तिं भूलार्भं च निरामयम् ।

सम्पूजनं जयं सौख्यं गुरौ कुजदशान्तरे ॥ ८७ ॥

Sl. 87. Acquisition of wealth and lands through Brahmanas, freedom from illness, public esteem, ascendancy and happiness will mark Jupiter's interval in Mars' mahadasa.

cf. कलदीपिका

द्विजविपुषस्तमर्चा नीर्यपुण्यानुसेना

सततमतिथिपूजा पुत्रपित्रादिरुद्रिः ।

श्रवणहृगतिमात्रं ऐश्वर्योपेक्ष्यो वा

भवति कुजदशान्तः सप्तमे वागधीशे ॥

Also भातकामणे

कलाधिकृत्यं नृपतेर्धनासि कलत्रमित्रात्मनराहसौख्यम् ।

सत्कर्मधर्मानुरातत्पुत्रैर्बृहत्पतिर्भौमदत्तां प्रविष्टः ॥

नष्टदुःखाकरज्याधिमरिचोरनृपैर्मयम् ।

घनक्षयमवाप्नोति धनी भौमदशान्तरे ॥ ८८ ॥

Sl. 88. Illness leading to much misery, evil threatened by enemies, robbers and kings and loss of

wealth are what a person has to put up with in the bhukti of Saturn in Mars' mahadasa.

cf. कलदीपिका

उपर्युपरि विनाशः स्वात्मनस्त्रीगुरूणां
अगणितविषदन्तं दुःखमर्थोपहानिः ।
वसुहरणमरिभ्यो भीतिरुष्णानिलाग्नि-
र्भवति कुजदशायामर्कजे सम्प्रयाते ॥

Also जातकामरण

कलत्रपुत्रात्मजनेषु चाद्या प्रागप्रयाणान्तशरीरपीडा ।
स्वस्वान्नवानं यदि भानुसुनोरन्तर्दशा भीमदशान्तराळे ॥
पैश्वर्यवर्गाद्दिनप्राप्तिं गृहगोधान्नसम्पदः ।
शत्रुबाधा मनःक्लेशं युधे कुजदशान्तरे ॥ ८९ ॥

Sloka 89. Accession of wealth from the trading community, abundance of houses, cows and grain, trouble from enemies and mental worry—these, a person may have in the interval of Mercury in Mars' mahadasa.

cf. कलदीपिका

अरिभयगुरून्नीरोपद्रवोऽर्थहानिः
पशुगजतुराणां विरुद्धोऽभियोगः ।
नृपकृतपरिपीडा क्षुद्रैरोद्भवे ना
विशति शक्तिनले विश्वाधीसुनायुः ॥

Also जातकामरण

अरातिभूषामयतनैर्मयः पीडां निषेधं घृतदारमित्रैः ।
स्वलोत्सवं यच्छति चन्द्रेमृगर्षोमस्य पाके यदि सम्प्रतिः ॥
कुक्षिरोगेण सन्त्वापं बन्धुसौदरपीडनम् ।
दुष्टमानवशत्रुत्वं केतौ कुजदशान्तरे ॥ ९० ॥

Sloka 90. Great suffering brought on by a disease of the stomach, trouble from relations and brothers,

and opposition of bad people have to be apprehended when Ketu has its interval in Mars' dasa. ..

cf. कलशपिका

अशनिभयमकलादमिश्रप्रदीदा

विगमनपथ देशाद्वितनाशोऽप्यत्र स्यात् ।

अपगमनममुष्यो योषितो वा विनाशः

प्रविशति यदि केतुः मूर्तेन्राष्ट्रन्तर ॥

कलप्रभूषणं वस्त्रं बन्धुवर्गाद्विनागमम् ।

स्त्रीजनद्वेष्यतद्गोष्ठं शुके भीमदशान्तरे ॥ ९१ ॥

Sloka 91. Jewel for the wife, clothing, incoming of money from relatives, odium of females and their society (nevertheless) will be what a person may expect in the bhukti of Venus in Mars' dasa.

cf. कलशपिका

शुचि मनितविमाने विप्रवासस्वदेशात्

वशुद्धतिरपि चोरेर्बामनेत्रोपरोधः ।

परिजनपरिहानिर्वायते मानवाना-

मपहरति यदाशुभोभिर्जं मार्गवेन्द्रः ॥

Also अशनिभयम्

विदेशवानव्यसनामयाद्यैः कुटुम्बवात्स्वमिण्यप्येष्व ।

नानाप्रवासैश्चलचित्तवृत्तिर्गोमान्तरे दानवराजपूत्ये ॥

अपवादं गुरुद्वेषं कलहं व्याधिपीडनम् ।

आत्मवर्गान्मनोदुःखं खौ भीमदशान्तरे ॥ ९२ ॥

Sloka 92. Blame, odium of the elders, quarrel with them, suffering caused by disease, heart-ache occasioned by one's own party are what may crop up in the Sun's apahata in Mars' dasa.

८१. फलदीपिका

नृपकृतपरिपूना युद्धलक्ष्यप्रभावः परिजनवनवान्यश्रीमदन्तःपुरश्च ।
अतिविस्तृतवृत्तिः साहसदातयन्महीस्त्रिमिरभिदि कृतायुर्दामसंहारिणीति ॥

Also जालकाभरण

नानावनाम्प्राप्तमनानि नूनं सन्मानवृद्धिं मनुनादिराजान् ।
चण्डत्वमानो विनये विद्वयात् मालर्षराक्षुदशान्तरस्थः ॥
दुर्गदीप्त्वनसंगलनेच्छा च्युतातननिद्रातिविरोधः ।
मानो भवति नृजनयान्तर्भाकरं चरति केऽपि वदन्ति ॥

नानावित्तमुखं वस्त्रमुक्तामणिविभूषणम् ।
निद्रालसं मदोद्वेगं चन्द्रे मौमदशान्तरे ॥ ९३ ॥

Sloka 93. Various comforts that wealth affords, cloths, pearls, precious stones, ornaments, heavy sleep and ardent passion may mark the Moon's bhukti in Mars' mahadasa.

८१. फलदीपिका

विविधवनश्रुतासिर्निप्रयोगोऽरिर्वर्गितनशयनभूपारहस्यप्रसूतिः ।
भवति शुक्रनर्गात्तिर्गुह्यमवित्तप्रपीडा चरणिनयवर्ष शीतगौ संभवति ॥

Also जालकाभरण

नित्योन्मेषानन्दमहापदानि शुक्लारुद्रव्यविभूषणानि ।
मिश्रोद्रुमं श्लेष्मविकारमिन्द्रुर्गोमस्य पाके विचरन् करोति ॥

भूतन्दनस्य पाकादौ मानहानिर्घनशयः ।
मध्ये नृपाश्विचोराद्यर्मातिशयान्ते तथा भवेत् ॥ ९४ ॥

Sloka 94. At the outset of Mars' dasa, there will be humiliation and waste of wealth. In the middle of the dasa, there may be danger to be apprehended from rulers, fire, brigands, and the like; the same will happen also in the concluding portion of the dasa.

उच्चस्थितस्य धरणीतनयस्य पाके

नीचाशमस्य मरणं सुतसोदराणाम् ।

नीचे तु तुङ्गमवनाशमतस्य दाये

कृष्यादिभूमिधनधान्यसुखं वदन्ति ॥ ९५ ॥

Sloka 95. If Mars occupy the depression Navam-
sa in its exaltation house, there will be according to the
astrologers, death among the children and brothers of
the person concerned, during the dasa of the planet. If
it be in the house of depression and occupy the exaltation
Navamsa, the effect will appear in the success of agri-
culture and other operations and in the accession to
lands, wealth, grain and material comforts.

सौख्यादिवित्तस्थितिनाशनं च कलत्रपुत्रादिवियोगदुःखम् ।

अतीव रोगं परदेष्टवार्त्तं विवादमुद्धिं कुरुते कणीशः ॥ ९६ ॥

Sloka 96. Loss of such things as comfort, happi-
ness, wealth and worldly status, the pang of parting
with a wife, children and relatives, illness in the
extreme, residence in a strange land, and a disposition
to wrangle are what Rahu brings about.

फलश्रीपिकावाम्

कुर्याद्विहिः शितिपनोरविपाग्निशस्त्रभीतिं सुतार्तिमतिविभ्रमचन्द्रनाशम् ।

नीचापमाननमतिकमतोऽपवादं स्वान्कषुर्गिं परहतिं कृतकार्यहानिम् ॥ ९७ ॥

विधुन्तुदे शुभान्वितं प्रशस्ताभावसेमुत्ते

दशा शुभमदा तदा महीपतुल्यमृतिदा ।

अभीष्टकार्यसिद्धयो गृहे सुखस्थितिर्भवेत्

अथवालग्नसन्ध्याः शिभो मतिद्वकीर्तयः ॥

असुरवरदशायामक्षभाजोऽप्या स्वत्

अतिगहनगतार्तिः सुतुनार्थोर्विनाशः ।

विषमयमरिषीडा वीक्षणोर्ध्वारोगः
सुहृदि कृमिबिरोधो भूषतेद्वैपालमः ॥

॥ राहुदशायामन्तर्दशाफलानि ॥

जायारोगं विवादं च बुद्धिनाशं धनक्षयम् ।
दूरेदशादनं दुःखं राहौ राहुदशान्तरे ॥ ९७ ॥

Sloka 97. Illness of a wife, a controversy, failure of the intellect, waste of wealth, roaming in a far-off land and distress will be the characteristic features of Rahu's bhukti in Rahu's dasa.

cf. फलदीपिका

विषान्मुल्यदुष्टमुग्रहदर्शनं परावलासंप्रतिशिष्टविच्युतिः ।
अरिष्टबाहुदहननन्यया मयेत् विधुन्तदेनापद्धते क्षवस्तरे ॥

व्याधिद्वित्रविनाशं च राजप्रीतिं धनान्गमम् ।
पुत्रलार्भं महोरसादं गुरौ राहुदशान्तरे ॥ ९८ ॥

Sloka 98. Total disappearance of ailments and enemies, royal favor, accession of wealth, acquisition of children and great perseverance will mark Jupiter's bhukti in Rahu's dasa.

cf. फलदीपिका

सुखोपनीतिः सुरप्रिपूतनं विरोगत्रा वामदशां समागमः ।
सुपुण्यशास्त्रार्थविचारतमः सुतस्त्रिदापान्तरगे बृहत्पत्नी ॥

पातपिचकृतं रोगं यन्धुमित्रादिपीडनम् ।
दूरेदशनिवासं च धनी राहुदशान्तरे ॥ ९९ ॥

Sloka 99. A disease due to wind and bile, the distress of relatives, friends and well wishers, and residence in a remote foreign land are what may crop up during Saturn's interval in Rahu's dasa.

७८. फल्गुदीपिका

समीरपित्तप्रगदक्षतिस्रस्रौ तन्मन्योषित्सहजैश्च विग्रहः ।
समृत्त्यनाशश्च पदच्युतिर्भवेत् दिति प्रमासुः प्रविशत्ययार्कजे ॥

मित्रबन्धुकलत्रादिसंयोगं च धनागमम् ।
राजप्रीतिमयामोति बुधे राहुदशान्तरे ॥ १०० ॥

Sloka 100. The society of friends, relatives, wife and children, accession of wealth and royal favor can be enjoyed during Mercury's bhukti in Rahu's dasa.

७९. फल्गुदीपिका

सुरसंसिद्धिः सुद्धां समागमो मनोविनिन्दस्वमतीव जायते ।
षडुक्तियाभूरणकौशलादयो भुजङ्गसंस्तरहारिणीन्दुजे ॥

चौर्यं स्वमानहानिं च पुत्रनाशं पशुक्षयम् ।
सर्वोपद्रवमामोति केतौ राहुदशान्तरे ॥ १०१ ॥

Sloka 101. Brigandage, loss of wealth and honor, loss of children, death among cattle, misfortunes of all kinds await a person in Ketu's bhukti in Rahu dasa.

८०. फल्गुदीपिका

ज्वरातिशयारिषयं शिरोरुजा शरीरकम्पस्वसुदुर्दुग्धया ।
विषमजार्तिः कलहः सुहृज्जनैरहीन्द्रदायान्तरणे शिलाधरे ॥

विदेशाद्राहनप्राप्तिः छत्रचामरसम्पदः ।
रोगारिबन्धुमीतिः स्यात् शुके राहुदशान्तरे ॥ १०२ ॥

Sloka 102. When Venus has its bhukti in Rahu dasa, there will be accession of vehicles, umbrellas, chowries and wealth of various sorts from foreign lands; but there may be trouble from diseases, foes and relatives.

Of. फलदीपिका

कलत्रलब्धिः शयनोपचारता सुरङ्गमातङ्गमहीसमांगमः ।
 - कफानिहार्तिस्वनेर्विरोधिता भवेद्भुजङ्गाश्रुपाहृतो भृगोः ।
 दानधर्मरतिः प्रीतिः सर्वोपद्रवनाशनम् ।
 संसाररोगसंचारो रवौ राहुदशान्तरे ॥ १०३ ॥

Sloka 103. Love of charitable acts, contentment, cessation of all violence and outrage and the spread of a contagious disease will mark the Sun's bhukti in Rahu dasa.

Of. फलदीपिका

अरिबन्धपाखादतिवीर्यं हतोः निपातिरात्राहृतिरापद्रुहमः ।
 वधुसुतार्तिर्नृपतेर्महद्भयं भुजङ्गवर्गं तिमिरारिणा हते ॥
 भोगसम्पद्भवेन्नित्यं सख्यष्टद्विर्नानांगमः ।
 स्वयन्भुजनसंवादो राहौ चन्द्रदशान्तरे ॥ १०४ ॥

Sloka 104. When the Moon has its bhukti in Rahu dasa, there will be an abundance of enjoyments, good crops, coming in of money and communion with kith and kin.

Of. फलदीपिका

वधूविनाशः कण्ठो मन्त्रेरुना कुवित्त्यावित्तपशुमनाशयः ।
 सुहृद्विपत्तिः सन्निहान्त्य मनेवविधौ दशाभक्तरि देवविद्विषः ॥
 सर्वोपद्रवसंयोगः सर्वकार्येषु मूढता ।
 चिचयिस्मृतिदोषः स्मत्तु कृत्वे राहुदशान्तरे ॥ १०५ ॥

Sloka 105. A combination of all possible calamities, bewilderment in every work and a culpable failure of memory will be the characteristic features of Mars' interval in Rahu dasa.

Cf. कलरीषिका

गुणान्निचोरास्त्रभयं शरीरिणां शरीरनाशो यदि वा महारुनः ।

पद्भ्रमं हृत्तहनप्रपीडनं यदात्र सर्वायुषि संचरेत्कुनः ॥

कुलीरगोमेययुतस्य राहोर्दशाविषाके घनधान्यलामम् ।

विद्याविनोदं नृपमाननं च कलत्रमृत्यादिसुखं यदन्ति ॥

Stoka 106. Rahu occupying Cancer, Taurus or Aries, say the astrologers, will secure to the person concerned during the ripening of its *dasa* wealth and corn, edification and amusement, honor from the sovereign, wives, servants and dependants happy and well-off.

पायोनमीनाध्वयुतस्य राहोर्दशाविषाके सुतदारलामम् ।

देशाधिपत्यं नरबाहनं च दशायसाने सकलस्य नाशम् ॥१०७॥

Stoka 107. Astrologers say that Rahu in Kanya, Meena, or Dhanus gives to the person concerned during its *dasa* wife and children, lordship of lands and a carriage drawn by men.

All these are liable to be lost at the conclusion of the *dasa*.

मृगपतिवृषकेष्वाकर्कटस्य राहो-

र्भवति च परिषाके राजतुल्यो नृपो वा ।

गजतुरगचमूपः सर्वजीवोपकारी

यद्गुधनसुखशीलः पुत्रदारानुरक्तः ॥ १०८ ॥

Stoka 108. When Rahu is in Leo, Virgo or Cancer, a person becomes a king or a king's peer during the ripening of its *dasa*; he will command an army composed of elephants and horses, will be highly beneficent, exceedingly wealthy, devoted to pleasure and dearly attached to his wife and children.

दशादौ दुःखमामोति दशामध्ये महत्सुखम् ।

दशान्ते कणिनायस्य पितृनाशं पदञ्चुतिम् ॥ १०९ ॥

Sloka 109. At the outset of Rahu dasa, a person suffers distress ; in the middle of it, he may have much enjoyment ; but in the end, he may become bereaved of his parents and even lose his status.

स्नानप्राप्तिं विचयानाम्भराप्तिं राजलेहं चिचशुद्धिं विभूतिम् ।

ज्ञानाचारं पुत्रदारादिलभं देवाचार्यः स्वे विपाके करोति ॥

Sloka 110. Jupiter secures to the person concerned, during its dasa, rank, wealth, vehicle, apparel, royal good will, purity of heart, power, knowledge, practice corresponding thereto, wife, children and all else connected therewith.

cf. कन्दरीयिका

धर्मकियासिधमरन्ध्रगुरुर्विपत्ते सन्तानसिद्धिमवनीपतिपूजनं च ।

अशाय्यत्वमुन्नतजनेषु गन्धान्ध्यानप्राप्तिं कर्तुमुत्तमद्वयुतिमिष्टसिद्धिम् ॥

अमरगुरुदशायामन्धरायर्षमिद्धिः परिजनपरिवारमौदित्यवर्धमानम् ।

धुतपनमुददासिः साधुवादात्पूजा भवति गुरुवियोगः कर्मयोगः ककार्तिः ॥

॥ गुरुदशायामन्तर्दशाफलानि ॥

नृपप्रीतिं महोत्साहं सर्वकार्यार्पसाधनम् ।

विद्याविज्ञानमामोति गुरो गुरुदशान्तरे ॥ १११ ॥

Sloka 111. Royal favor, great diligence, achievement of everything attempted, learning and science are what a person may expect in Jupiter's dasa and bhukti.

cf. कन्दरीयिका

सीमायकाशितमहुमानुजोदयः श्यान् सन्धुषमिद्धिरवनीपतिपूजनं च ।

आचार्यनाभुननमंयुतिमिष्टसिद्धिः संस्तरं ह्यनि देवगुरो स्त्रीपुत्र ॥

द्वेषबुद्धिं मनस्तापं पुत्रमूलह्ननव्ययम् ।

कर्मनाशमवामोति शून्यो जीवदशान्तरे ॥ ११२ ॥

Stoka 112. A feeling of aversion, mental anguish, waste of wealth through the sons, failure of business are what a person may have to be prepared for during Saturn's interval in Jupiter's mahadasa.

cf. पल्लविम

वैश्याह्णनामदकृतासवदोषसङ्ग उत्कर्मातीत्यसंकुटम्पशुप्रपीडा ।

वर्गव्ययोरहवमशिनरुहसुतातिः जैर्जी दृशां विनाति दैवकरो नराणाम् ॥

Also जातकान्तरण

वैश्यासवयुवकृपिक्रियाद्यैर्विह्वलवमर्गिगशाः कुशाह्नः ।

खरकमेष्टादिप्रुतो नरः स्वाद गुरोर्दशायां चक्षितोऽर्कसुनौ ॥

वैश्यवर्गेण विजाति राजस्त्रेहं तुलावहम् ।

सत्कर्माचारसिद्धिं च बुधे जीवदशान्तरे ॥ ११३ ॥

Stoka 113. Acquisition of wealth by means of the trading community, royal favor leading to material comforts and perfect practice of hospitality will mark Mercury's bhukti in Jupiter's mahadasa.

cf. पल्लविम

व्यौद्यूनमद्यममहाभ्यसनं विदोषैः केचिद्दन्त्यपि च केचिदमद्भवातिः ।

देवद्विजार्चनसुताभिमुखप्रयोगिर्गोर्भणपुक्तिदत्ता हृतीन्दुमनौ ॥

Also जातकान्तरण

सद्बुद्धिहीनशल्पसुरार्चनानि सदिन्दिरामन्दिराह्नानि ।

कल्पप्रपुत्रादिमुत्तानि चूर्नं कुर्याद्विबुधे जीवदशां प्रयत्नः ॥

विदेशायानं चयनितपुक्तिर्नयाम्प्रमादः शिरानि प्रपीडा ।

गुरोर्दशायां नरतीन्दुपृथे केवाविदेशाय मनं निरुहम् ॥

सुक्ताप्रयालभूपासिह्वीर्धयाया धनापतिः ।

गुरुभूषवशादार्तिः केवी जीवदशान्तरे ॥ ११४ ॥

Sloka 114. Acquisition of pearl and coral ornaments, pilgrimages to holy shrines, increase of wealth and suffering for the sake of reverend seniors and the king will mark Ketu's interval in Jupiter's mahadasa.

cf. पञ्चशतिका

शस्त्रचणो भवति मृत्यजनैर्विरोधः चित्तन्यया तनययोपिदुषद्वयश्च ।

माणश्च्युतिर्मुहुरुहज्जनविप्रयोगः सौरेरुभयामुरपहृत्य ददाति केतुः ॥

राहनादि धनप्राप्तिः छत्रचामरवैभवम् ।

स्त्रीपीडा जनविद्वेषो मृगौ जीवदशान्तरे ॥ ११५ ॥

Sloka 115. Acquisition of vehicles and other valuable property, the glory of umbrellas and chowries, trouble from females and public odium are to be looked for in Sukra's interval in Jupiter's mahadasa.

cf. पञ्चशतिका

नानाविधार्थेषु नान्यपरिच्छदस्त्रीपुत्राक्षपानतपनान्शुविमूषणातिः ।

देवद्विगार्जनसुपासतत्परत्तमासुर्यदा हरति सैन्यमासुरेद्वयः ॥

Also जतिकामरण

निनैर्विधोगोऽयं निनाशनं च श्रेष्मान्निष्ठश्रापि कलिप्रसङ्गः ।

स्यान्मानवानां व्यसनोऽष्टविधयोगः सुखे जीवदशां प्रयाति ॥

नर्मकियायां निरक्तगुणैर्विद्याम्बराजादिकप्रद्वयश्च ।

हिनाश्रयः स्याद्गुह्याख्यातं सिते कदन्तीरे कथं तु केचित् ॥

रात्रुनाशं जयं सौख्यं महोरस्तादं धनागमम् ।

राजप्रसादमारोग्यं स्वौ जीवदशान्तरे ॥ ११६ ॥

Sloka 116. Flight of enemies, victory, ease, great diligence, coming in of wealth, royal favor and sound health are what a person may expect in the Sun's interval in Jupiter's mahadasa.

ॐ. कलदीपिका

शत्रोर्नेयः शितिपमाननकीर्तिशामः स्थाचण्डता नरसुररुमवाहनासिः ।
श्रेण्यग्रहारपुरराष्ट्रस्यरुतस्मदुन्मैरुतव्यसहजापुरवाहतेऽर्के ॥

Also जानकाभरण.

सुसार्पनानाविधनस्तुलाभं विशिष्टनामान्तरमाधिपत्यम् ।
मानं नरेणात्कुरुते दिनेशो नानामधीक्षस्य दशो भयनः ॥

स्त्रीकृतोत्साहमैश्वर्यं राजप्रीतिं सुखापहाम् ।
दिन्ययस्रविभूषासिं चन्द्रे जीवदशान्तरे ॥ ११७ ॥

Sloka 117. Power acquired under female impulse, royal favor leading to material comforts, acquisition of fine apparel and ornaments, are what a person may look for in the Moon's interval in Jupiter's mahādasa.

ॐ. कलदीपिका

योपिद्वहुत्वमरिनाशमनर्थलाभे कुल्यर्यवस्तुपरमोजतकीर्तिशामम् ।
देवद्विजार्चनपरत्वमतीव पुंसो संजायते शुखसाहति शर्वरीशे ॥

Also जानकाभरण

नानाङ्गनाम्निष्ठनातचित्तः शीतत्रयिन्मैश्व विराममानः ।
निधानवयार्थयुतो नरः स्वात् जीवान्तरे शीतकरप्रचारे ॥

कर्मनाशं च संचारं ज्वरतापं महद्भयम् ।
धननाशं निरुत्साहं कुजे जीवदशान्तरे ॥ ११८ ॥

Sloka 118. Failure in business, wandering, high fever, great risk, loss of wealth and depression of spirits, a person must be prepared for in Kuja's interval in Jupiter's mahādasa.

ॐ. कलदीपिका

बन्धूपतोषणमरिमनतोर्जलाभं सुक्षेत्रमत्कुतिरिह प्रपिणप्रभावम् ।
ईषद्रूपहतिरीक्षणमुशितिर्षा दिव्यात्मके हरति नरसरमार्थनातम् ॥

Also जातकान्तरण

रणाङ्गणप्राप्तपरोविशेषः सज्योगतौख्यार्थसमन्वितश्च ।

प्रौढप्रतापोऽतितरां नरः स्वाद्धराभुवे जीवदशां प्रयाते ॥

शीघ्रं शुद्धे वापि भवेत्कदानित् पीडा नराणामरिणीतिरुक्ता ।

बलशयः संचलनं कुमह्य जीवान्तराळे प्रवदन्ति केचित् ॥

सर्वह्यंशभयं रोगं सर्वोपद्रवकारणम् ।

घनच्छेदमाप्नोति राहौ जीवदशान्तरे ॥ ११९ ॥

Sloka. 119. Apprehension of every trouble, disease, occasion for every possible calamity, and deprivation of income—this falls to the lot of a person in Rahu's bhukti in Jupiter's mahadasa.

Cf. कलदीपिका

मनुष्यतस्मिन्मानससमृद्ध्यातिशयोक्त्यं गुरुदौ नजरोद्भवो वा ।

राजेन्द्रपीडनमस्मिन्समं स्वनाशः सम्पद्यते हरति सुरिदशा सुरारौ ॥

मीचांशोपगतः सतुङ्गभवने जीवः स्वपाके भयं

चौराराविजुपैः कलत्रतनयद्वेपं करोत्यथियम् ।

नीने तुङ्गनवांशके यदि महाराजप्रसादं सुखं

विद्याबुद्धियशोवनादिविभवं देशाधिपत्यं तु वा ॥ १२० ॥

Sloka 120. Jupiter occupying a depression Navamasa in its exaltation sign brings on during the progress of its dasa danger through robbers, foes and rulers, the hatred of wife and sons and bad luck generally; but when the planet is in the exaltation Navamasa in its depression sign, it secures during its dasa to the person concerned, royal favor, material comforts, learning, wisdom, fame, wealth and the influence which such things carry; and it may even be the lordship of the whole country.

शनेर्दशायामजगद्भोष्टुद्वंद्विनापशिकुधान्यलाभम् ।
श्रेणीपुरग्रामजनाधिकाराद् घनं वदेन्नीचकुलाधिपत्यम् ॥

Sloka 121. Astrologers declare that during the dasa of Saturn, a person may come into possession of goats, asses, camels, old women, birds and coarse grain and get wealth by the administration of a guild, township or village community and become the ruler of a low tribe.

cf. फलदीपिका

रवितनयदशायां राष्ट्रपीडाग्रहारप्रतिजनितविभुतिः श्रेष्ठ्यवृद्धादनातिः ।
पशुमहिषवृषासिः पुलदारम्पीडा पवनकफगुदातिः पादहस्ताग्रतापः ॥
पाकेऽर्कनख निनदारसुतादि रोगान् वातोत्तरं कुपिबिलासमत्तम्लापम् ।
कुक्षीरति परिजनैर्विभुतिं भ्रातृसमाकस्त्रिकं स्वान्नभूमिसुखार्पनांशम् ॥

॥ शनिदशायामन्तर्दशाफलानि. ॥

केशादिभिर्ज्याधिनिपीडनं च मात्सर्यमानैर्बहुशोकतापम् ।
भूपालचौरैर्धनधान्यनाशं करोति मन्दः स्वदशापहारे ॥ १२२ ॥

Sloka 122. In its own dasa and bhukti, Saturn may bring on disease and suffering through the trouble and torment which the person under its influence is made to undergo; by exciting his envy and pride, it leads to much sorrow and mental anguish; by exposing him to the rapacity of kings and freebooters, it deprives him of his wealth and store of grain.

cf. फलदीपिका

कृषिवृद्धिभूत्यमहिषाम्युदयः पशुनामयोऽपलनातिवनम् ।
स्यविराजनाक्षिरलसत्त्वमथो निनक्तसन्तर्गतो रविने ॥

रवितनयदशायां स्वापहारे विरोधं.

नरपतिजनकोपं प्रेष्यवृद्धाङ्गनासिम् ।

पशुगणविपत्तीति पुत्रदारादिपीडां

ज्वरपवनकफार्तिं शूलरोगं वदन्ति ॥ १२३ ॥

Sloka 123. In Saturn's *dasa* and *bhukti*, a person has to encounter opposition, incur the displeasure of the king's men, keep old servant-women, and be in dread of his cattle being poisoned; his wife and children have much suffering; himself being liable to fever, wind or phlegm ailments and to colic.

सुखविचयशोबुद्धिं सत्कर्माचारसम्पदः ।

कृपिवाणिज्यमामोति पुष्टे मन्ददशान्तरे ॥ १२४ ॥

Sloka 124. Increase of happiness, wealth and fame, the benefits accruing from acts of piety and customary religious observances, agriculture and commerce, a person may expect to have in Mercury's interval in Saturn's *dasa*.

ॐ कैलदादिना

सुभगन्तमस्त्रि सुखिता वनिता नृत्तलालने विनयमिद्वयुतिः ।

विगदोद्भवः सहनपुत्ररुगा रनिदायहारिणि शशाङ्कमुते ॥

Also वातकाग्रम्

घनाङ्गनासुप्तमुत्तोषणः सद्रज्जमानेन विराजमानः ।

विद्वज्जनानन्दकरः कफार्त्तो मर्त्यो भवेद्भे रनिपाकसंस्थे ॥

वातपित्तकृत् रोगं फलहं नीचदुर्जनैः ।

दुःस्वप्नभयमामोति केतौ मन्ददशान्तरे ॥ १२५ ॥

Sloka 125. Disease caused by wind and bile, quarrel with vile wicked people and dread of evil dreams, a

person becomes liable to, during Ketu's interval in Saturn's mahadasa.

cf. कलदीपिका

मरुदक्षिणीदनमरिच्यसने सुतदारविग्रहमतिः सततम् ।

अशुभायलोकनमहेक्ष्य मये मृदुवन्तरं हरति केतुपतौ ॥

बन्धुस्नेहं जनप्रीतिं जायावित्तधनायतिम् ।

कृष्यादि सुखमामोति भृगौ मन्ददशान्तरे ॥ १२६ ॥

Sloka 126. A person experiences the good will of relatives, the approbation of the people, accession of wives, property and wealth, and the joys arising from agriculture and kindred pursuits pending Sukra's interval in Sanf-dasa.

cf. कलदीपिका

सुहृद्व्रजातनपसौल्ययुतः कृषितोययानननितार्थपयः ।

शुभकीर्तिरुद्भति देहभृतां यमदायहारिणि भृगोरानये ॥

Also जातपाभरण

योगाभिभूषासुनसौल्यलब्धिः श्रीप्राग्देताविहृतत्वमुच्चैः ।

यशःप्रकाशोऽरिकुलस्य नाराः शनैर्दशाभ्यामुशनःप्रवेशे ॥

पुत्रदारविनाशं च नृपक्षोरादिपीडनम् ।

मनोमयमत्रामोति मानौ मन्ददशान्तरे ॥ १२७ ॥

Sloka 127. Loss of wife and children, trouble from the king or robbers, and a sinking of the heart, a person has to experience, during the Sun's bhukti in Saturn's mahadasa.

cf. कलदीपिका

भरणं तु वा रिपुमयं सततं गुरुर्मरुत्, अठनेत्रहमा ।

वन्धान्यविष्युतिरिह भ्रमयेद्विनाशंराविशति तीव्रकरे ॥

Also वातकर्मभरण

धनाङ्गनानन्दनचन्द्रुपीडा गाढापि बभात्मकलेपे स्यात् ।
रिपुहृमः सञ्चरने नलिन्याः पत्नौ स्थिते मन्ददशान्तराले ॥

गुरुस्त्रीमरणं दुःखं चन्द्रुद्वेपं धनागमम् ।
वातरोगमयामोति चन्द्रे मन्ददशान्तरे ॥ १२८ ॥

Sloka 128. Death of a revered matronly female, sorrow, dislike of relatives, coming in of money and wind disease may be expected during the Moon's bhukti in the dasa of Saturn.

of. कलत्रादिका

वनितादतिर्मरणमेकनृणां सुकृशं निषतिरयोरोगभयम् ।
जलयातनं भयमतीवमवेदविमायुराविशति रात्रिकरे ॥

Also वातकर्मभरण

नित्यं कलिर्न्युमनेर्वियोगो दृतिर्मूर्तिर्वाऽपि मरेद्गृहिण्याः ।
उत्साहसौख्योपहृतिर्निमित्तं शीतयुतौ मन्ददशान्तराले ॥

स्यान्च्युतिं महारोगं नानापिधमनोभयम् ।
सहोदरसुहृत्पीडां भीमे मन्ददशान्तरे ॥ १२९ ॥

Sloka 129. Loss of place, serious illness, various apprehensions, distress of brothers and friends have to be looked for in Kuja's interval in Saturn's dasa.

of. कलत्रादिका

स्वपदच्युतिस्त्रिमविप्रहृष्टग्नरक्षद्विशङ्खविपभीरयथा ।
अरिबुद्धिरारतकृगसिन्धुं रविनायुराविशति भूमिमुते ॥

Also ज्ञानवामरण

स्वस्थानयानं विकलत्वमद्रे चनाङ्गनायुर्वियोगमनं स्यात् ।
सन्मानहानिर्ननु सूर्यमुनोर्दशान्तरे भूमिमुतमचरे ॥

सर्वाङ्गरोगसन्तापं चोरारिनुषपीडनम् ।

धनच्छेदमवामोति राहौ मन्ददशान्तरे ॥ १३० ॥

Sloka 130. The anguish of disease in every limb, the devastation wrought by robbers, foes and rapacious rulers, and the deprivation of wealth are what a person may have to suffer during Rahu's bhukti in the dasa of Saturn.

cf. फलदीपिका

अपमार्गयानममुमिरिहं त्वया प्रमेहगुरुगुल्मभयम् ।

श्वरमुत्थितिस्तवमेव नृणामतिशान्तरं विदति योगिपतौ ॥

देवभूदेवमक्तिं च राजप्रीतिं महत्सुखम् ।

स्नानलाभमवामोति गुरौ मन्ददशान्तरे ॥ १३१ ॥

Sloka 131. Devotion to Gods and Brahmanas, royal favor, great happiness and attainment of rank, a person will have, during Jupiter's bhukti in Saturn's dasa.

cf. फलदीपिका

अमरार्चनद्विजगणाभिरुचिर्गृहपुनर्दारविहितिस्तु भवेत् ।

घनधान्यवृद्धिरपि हि नृणां मतवत्यशक्तिवयमीन्द्रगुरौ ॥

Also जलकाचरण

कलाकलापे कुण्डलो चित्रासी पञ्चालयालङ्कृतचाहशीलः ।

भूषालभूषाभयुतो नरः स्वाद् बृहस्पतौ मन्ददशा प्रयाति ॥

सोचे नीचनवांश्चमो रविमुत्तः कुर्वीत सौख्यं फलं

पाकादौ तु दशावसानसमये कष्टं फलं प्राणिनाम् ।

तुङ्गांशोपगतः खनीचमयने पाकावसाने सुखं

दायादौ रिपुचोरभीतिमधिकं दुःखं विदेशाटनम् ॥ १३२ ॥

Sloka 132. Saturn occupying the depression Navamsa in its exaltation house produces happiness at the commencement of its dasa, but towards the end, it is

fraught with woe to the creatures concerned. If the planet occupy the exaltation Navamśa in its depression house, the end of the dśa is happy while in the initial portion there may be evil to be feared from robbers and enemies, much misery and roaming in foreign lands.

स्वकीयदाये गुरुबन्धुमित्रैर्यर्जनं कीर्तिसुखं करोति ।

दौत्यं च सत्कर्म हिरण्यवप्यैर्धनायति वातरुजं कुमारः ॥१३३॥

Śloka 133. During the period that Mercury's influence takes effect, a person will earn money through the instrumentality of reverend seniors, relatives and friends; he will have fame and happiness; he will go on an embassy, derive an income by dealing in gold ware and suffer from wind ailment.

अ. फलदीपिका

शशितनयदशायां शशदाचार्यबन्धुद्विजननितधनातिः क्षेप्रगोशानिलामः ।

मनुवरसुरपूनावित्तसद्भातसिद्धिः प्रभवति मरुत्पुण्यक्षेप्मरोगप्रसीदा ॥

सौम्यः करोति मुह्यदायममात्मसौम्यं विद्वत्प्रयोजितपदशय गुरुप्रसादम् ।

प्रागल्भ्यमुक्तिविषयेऽपि श्रोतृकारं गत्यात्मनादिमुह्यदा कुशलं महत्त्वम् ॥

॥ बुधदशायामन्तर्दशाफलानि ॥

विचित्रगृहवस्त्रासि द्विजनबन्धुवशादनम् ।

सर्वकार्यार्यसंसिद्धिं सौम्ये सौम्यदशान्तरे ॥ १३४ ॥

Śloka 134. Acquisition of beautiful houses and apparel, money through Brahmanas and relatives and success in every undertaking may be looked for in Mercury's bhukti in its own mahadśa.

अ. फलदीपिका

धर्ममार्गनिरतिर्विपथितां सद्गमो विपलधीवनदिजात ।

विद्यया बहुयशः सुलं सदा चन्द्रजे हरति वत्सरं स्वकम् ॥

बन्धुपीडा मनस्तापं सौख्यहानिमरेर्भयम् ।

कार्यनाशमवामोति केतौ सौम्यदशान्तरे ॥ १३५ ॥

Sloka 135. Trouble from relatives, mental agony, loss of comfort, dread of an enemy and failure in business are to be expected during Ketu's interval in Budha dasa.

cf. कलदीपिका

दुःखशोककलहाकुलात्मता गात्रकम्पनममित्रसंयुतिः ।

क्षेत्रियान्त्वयियुतिर्यदा भवेत् सोमसुखशरदं गतः शिखी ॥

गुरुदेवाभिविप्रेषु दानं धर्मप्रियं तपः ।

धनवस्त्रविभूषासिं शुक्रे सौम्यदशान्तरं ॥ १३६ ॥

Sloka 136. Offering of acceptable presents to reverend seniors, gods, fire and the Brahmanas, observance of duty conformable to religion and morality, acquisition of wealth, clothing and ornaments will mark Sukra's interval in the dasa of Mercury.

cf. कलदीपिका

देवविप्रगुरुपूजनक्रिया दानधर्मपरसासभागवतः ।

वस्त्रभूषणसुदृद्युतिर्भवेत् वीचनायुषि समाह्वते सिते ॥

Also आतकाभरण

विबुधसाधुजनातिथिसादरः सुकृतकर्मसमृत्सुखमानसः ।

विविधवस्त्रविभूषणभास्वरो बुधदशान्तरगे सति मार्गवे ॥

नानाप्रयासैश्च निरोधनैर्वा शिरोरुना वाऽपि शरीरधानाम् ।

करोति चाथां विबुधान्तराले सितः प्रयातः प्रवदन्ति केचित् ॥

वस्त्रभूषणविचासिं राजप्रीतिं महत्सुखम् ।

धर्मश्रवणमामोति रवौ बुधदशान्तरं ॥ १३७ ॥

Sloka 137. Acquisition of apparel, ornaments and wealth, royal favor, great ease, and hearing of moral

homilies may be expected in the Sun's bhukti in Budha dasa.

Cf. कण्ठशेषिका

हेमविद्रुमतुरङ्गवारणपावृते मवनमज्जपानमुक् ।

मूषंतरपि च पूजने भवेत् भावुमालिनि बुवान्दकाहते ॥

Also जातकाग्रण

तुरङ्गेहिनां च मुविद्रुमणां सदम्बरण्यामपि वारणानाम् ।

भवेद्वातिर्यद्भुवैन्वानां सौम्यस्य पाके तपने प्रपन्ने ॥

स्वत्पानतः संचलने पदाचिद् गदप्रकोपात्प्रमज्जनावितम् ।

धमे प्रवृत्तिं कुरुते क्षपाके पङ्केच्छेदः प्रवदन्ति केचित् ॥

रोमारातिजनद्वेषं सर्वकार्यार्थनाशनम् ।

चतुष्पाद्भयमामोति चन्द्रे सौम्यदशान्तरे ॥ १३८ ॥

Sloka 138. Diseases, ill-will of enemies, miscarriage of every concern, risk from quadrupeds await a person during the Moon's interval in Budha dasa.

Cf. कण्ठशेषिका

मस्तकम्पसन्मक्षिपीडनं कृच्छ्रद्वन्द्ववृण्वपीडनम् ।

भाणसंशयमुत्तिर्नृणां भवेत् क्षयमुपे वनति शीतदीपितौ ॥

Also जातकाग्रण

पामादिनामयसंभतः ख्यान्मृतप्रभासंनननं विवादः ।

वित्तप्रकोपः खलु यानपीडा यदा जडांश्चूर्तवशां प्रपन्नः ॥

रोमारिभयमाशं च पुण्यकर्मफलं यदा ।

राजप्रीतिमवाप्नोति कुजे सौम्यदशान्तरे ॥ १३९ ॥

Sloka 139. Disappearance of all danger from diseases or enemies, fame derived from acts of charity and beneficence, and royal favor accrue to a person during Kuja's bhukti in Budha dasa.

Cf. कलदीपिका

अग्निमीतिरपि नेत्रजा रुन्ध चोरने भयमतीव दुःखिता ।
स्यान्हानिरय वातरोगता ज्ञायुषं हृति मेदिनीमुते ॥

Also जातकाभरण

गुह्यामयार्थव्ययसंयुतः स्यात् कान्तामुतप्रीतिविशुद्धचित्तः ।
निष्ठुसषर्मा मनुजः प्रसिद्धे शुषख मध्ये नमुधातनूने ॥

मित्रबन्धुघनप्राप्तिं सुखविद्याविभूषणम् ।
राजप्रीतिमयामोति राही सौम्यदशान्तरे ॥ १४० ॥

Sloka 140. During Rahu's bhukti in Budha dasa, a person gets wealth from friends and relatives and secures to himself happiness, learning, ornaments and royal favor.

cf. कलदीपिका

मानहानिरपवाधवन्मुतिः स्वर्स्तोऽग्निविपतोयने भयम् ।
मक्षकास्तिनडरप्रपीडनं शीतरश्मिनदशां गतेऽनुरे ॥

इष्टपन्थुगुरुद्वेपं घनलामं सुतायतिम् ।
रोगादिभयमामोति गुरो सौम्यदशान्तरे ॥ १४१ ॥

Sloka 141. When Jupiter has its bhukti in Budha dasa, a person will incur the hatred of friends, relatives and elders; will have additions to wealth and children, and will be liable to risk from diseases and the like.

cf. कलदीपिका

व्याधिरात्रुभयविन्मुतिर्मेतन् मज्जसिद्धिरवनीशसत्कृतिः ।
धर्मसिद्धितपसां समुद्रयो देवमन्त्रिणि विदो दशां गते ॥

Also जातकाभरण

कान्तामुतानन्दमुतोऽहिन्ता सत्त्वमंष्ट्रधास्मतिर्विनीतः ।
मन्त्री नरः स्यात् पितृमातृदुःखी वृहस्पती सौम्यदशां प्रयाति ॥

धर्मसत्कर्मविचारं मुखमल्पजनाधिपैः ।

कृप्यादिनाशमामोति शनौ सौम्यदशान्तरे ॥ १४२ ॥

Sloka 142. Acts of charity and beneficence, acquisition of wealth, material comforts secured through the instrumentality of petty chiefs, loss in agriculture and the like will mark Saturn's bhukti in Budha dasa.

cf. फलदीपिका

अर्थवर्षपरितुष्टिरुचैः सर्वकारविफलत्वमतिनाम् ।

स्तेष्वधातगनितो शुद्धो मोचनायुषि समाहतेऽस्ति ॥

Also जालकपान्निमाने

सत्कर्मवर्षविजितुस्त्वा कन्दर्हीनो मनुजः प्रधापी ।

वातामयातीऽतिमृदुस्त्वातः तेष्वान्तराले नलिनीशसुनौ ॥

उषराशिमठः सौम्यो नीचांशकसमन्वितः ।

फरोति कर्मदैकल्यं निजदाये च निर्धनम् ॥ १४३ ॥

Sloka 143. Mercury occupying the depression Navamsa in its exaltation sign, produces incompetency for work in the person concerned and makes him indigent in its dasa.

नीचस्थानगतधान्द्रिस्तुङ्गांशकसमन्वितः ।

पाकादौ विकलं सर्वं शुभमन्ते प्रयच्छति ॥ १४४ ॥

Sloka 144 Mercury in depression but in the exaltation Navamsa ordains prosperity in the end of its dasa though in the beginning thereof all be barren of effect.

दीनो नरो भवति बुद्धिविकेकनष्टो

नानामयाकुलविवर्द्धितदेहतापः ।

पापादिशुद्धिरतिकष्टपरिग्रयुक्तः

किञ्चित्सुखी च शिखिनः परिपाककाले ॥ १४५ ॥

Sloka 145. At the time Ketu's influence begins to ripen and yield fruit, a person feels distressed ; his sense and judgment fail ; he becomes afflicted with various diseases ; his physical torments grow ; his evil acts multiply ; his life is one of great misery. His comforts, if any, are but slight,

अ. कलदीपिका

केतोर्दशायामरिचोरभूयैः पीडां च शस्त्रसतिमुष्णरोगम् ।

मित्रयापवादं युक्तदूषितत्वं यद्वैर्भयं प्रोपणमात्मदेसात् ॥

शिखिनितदशयां शोकमोहोऽङ्गनाभिः प्रमुग्धपरिपीटा वित्तनाशोपराधः ।

प्रभवति तदुभानां प्रोपणं स्त्रीयदेशात् दशनचरणरोगश्लेष्मसंभावनं च ॥ १४५ ॥

॥ केतुदशायामन्तर्दशाफलानि ॥

कलत्रपुत्रमरणं सुखविषयिनाशनम् ।

रिपुभीतिमयामोति केतौ केतुदशान्तरे ॥ १४६ ॥

Sloka 146. When Ketu has its interval in its own dasa, a person has to apprehend the death of his wife and children, loss of happiness and wealth and evil from his enemies.

अ. कलदीपिका

रिपुन्ननकलहं सुहृद्विरोधस्तन्धुमरणः धरणं ज्वराद्विनाशम् ।

गमनमपरिधासि वित्तनाशं शिखिनि गमेन दशां गते स्वस्तीयाम् ॥

स्त्रीपुत्ररोगकलहं यन्धुमित्रादिनाशनम् ।

ज्वराविसारमामोति शुक्रे केतुदशान्तरे ॥ १४७ ॥

Sloka 147. Illness of wife and children, quarrels, loss of relatives and friends, fever and dysentery are what one should be prepared for in Sukra's bhukti in Ketu dasa.

cf. कलदीपिका

द्विजवत्कलहं शिष्याविरोधं सुकुलप्रैरपि कल्पकाप्रसूतिः ।
परिमवजननं परोपतापो भवति सिते शिषिक्वत्सरान्तराले ॥

मनोभङ्गं शरीरार्तिं विदेशगमनं भयम् ।

सर्वकार्यविरोधं च रवौ केतुदशान्तरे ॥ १४८ ॥

Sloka 148. Disappointment, physical pain, exile in a foreign country, peril and obstruction in every business are likely to crop up during the Sun's interval in Ketu's dasa.

cf. कलदीपिका

धुरुजनपरमं नृशरावतारस्वननविरोधविदेशयानलाभम् ।

वृषकृषिकलहं ककानिभार्तिर्विशति रवौ शिषिक्वत्सरानुयाते ॥

दारपुत्रजनालस्यं धनधान्यविनाशनम् ।

मनस्तापमवाप्नोति चन्द्रे केतुदशान्तरे ॥ १४९ ॥

Sloka 149. Ennui affecting wife, children and attendants, destruction of wealth and corn, and distress of mind are to be looked for in the Moon's bhukti in Ketu dasa.

cf. कलदीपिका

सुलभबहुजनं तपेन हानिः सुतविरहो बहुदुःखमाह प्रसूतिः ।

परिजनमुपतिप्रजाप्रलयः शशिनि यदा शिषिदायमभ्युपेते ॥

पुत्रदाराशुजरेषं रोगारिचूषपीटनम् ।

बन्धुनाशमवाप्नोति कुजे केतुदशान्तरे ॥ १५० ॥

Sloka 150. During Kuja's bhukti in Ketu dasa, a person has to incur the odium of his sons, wife and younger brothers, to suffer pain from diseases, foes and bad rulers, and to lose some relatives.

cf. फलनीषिका

सकलजनसङ्ग्रहसमन्वुनाशो मयमपि पक्षगज वदन्ति चोरात् ।

हुतबहभयरात्रुभीडन च भ्रमति कुजे धननामलेखरागु ॥

राजचोरभय दुःखं सर्वकार्यविनाशनम् ।

दुष्टमानवसंवादं राहौ केतुदशान्तरे ॥ १५१ ॥

Sloka 151 Fear of kings and robbers, sorrow, ruin of every business and altercation with bad people are to be expected in Rahu's bhukti in Ketu's dasa.

cf. फलनीषिका

अरिगतकलहोद्युनादिचोरैर्भयमपि पक्षगज वदन्ति तदज्ञा ।

सलननवचन दुरिष्टपेष्टा तपसि गतऽत्र शिखीन्द्रदायमाहु ॥

देवद्विजगुरुप्रीतिं राजस्नेहं निरामयम् ।

भूषुत्रलाममामोति गुरौ केतुदशान्तरे ॥ १५२ ॥

Sloka 152 Approbation of Gods Brahmanas and elders, king's good will, exemption from ailments and acquisition of lands and children may be looked for in Jupiter's bhukti in Ketu's dasa.

cf. फलनीषिका

सुतरमनन गुरेन्द्रपूजा धरणिपनासिस्वायनार्थसिद्धि ।

घननयननन महीशमानो भवति गतेऽत्र गुरौ शिखीन्द्रदायम् ॥

मनोमयं मनस्तार्पं स्वचन्द्रुजननिग्रहम् ।

देशत्यागामनामोति शनौ केतुदशान्तरे ॥ १५३ ॥

Sloka 153 Misgiving in the heart mental anguish difference with kith and kin and the abandonment of native country will mark Saturn's interval in Ketu's dasa.

cf. फलनीषिका

परिमनविहति परोपनाय रिपुजननिग्रहमङ्गभङ्गा च ।

घनपदविपुति तपाह्वार्या गनपति सूर्यपुत्र शिखावरागु ॥

चन्धुमित्रादिसंयोगं पुत्रदारधनागमम् ।

विद्यासुखमवामोति बुधे केतुदशान्तरे ॥ १५४ ॥

Sloka 154. The society of relatives, friends and the like, accession of wealth to sons and wife, and happiness derivable from knowledge accrue in Mercury's bhukti in Ketu dasa.

cf. फलदीपिका

सुतवरमननं प्रपुत्रशक्तिः सितिकनसिद्धिरतीवप्रवीडा ।

पशुकृषिविहतिर्मवेतु पुंसां विनाति बुधे शिखित्सरान्तरालम् ॥

शुभग्रहयुतः केतुः स्वदशार्थां सुखप्रदः ।

यदि शोभनसंहृष्टः करोति विपुलं धनम् ॥ १५५ ॥

Sloka 155. Ketu associated with a benefic planet yields happiness in its dasa. If aspected by a benefic planet, it leads to the acquisition of abundant wealth.

सपापः कुल्लै केतुः स्वपाके दुष्टमानवैः ।

भीतिं कृत्रिमरोगाद्यैर्व्यसनं धननाशनम् ॥ १५६ ॥

Sloka 156. When associated with malefic planets, Ketu produces danger through the instrumentality of wicked men and misery through acquired diseases leading to waste of wealth.

दशदौ गुरुचन्धासिं दशामध्ये धनापतिम् ।

दशान्ते सुखमामोति केतोर्दायिकं त्रिधा ॥ १५७ ॥

Sloka 157. Three-fold is the effect of Ketu's dasa. At the beginning of it, elders and relations are taken ill ; in the middle of it, there is money coming in ; at the end there is happiness.

स्त्रीपुत्रवित्ताप्तिसतीव सौख्यं सुगन्धमात्पास्यभूषणासिम् ।

यानादिभाग्यं नरपालतुल्यं यथा स्वपाके मृगजः करोति १५८

Sloka 158. Venus in its dasa leads to the acquisition of wife, children, wealth, exceeding comfort, fragrant wreaths, apparel, ornaments, vehicles and other means of locomotion, fortune and fame equal to a king's.

cf. कण्टरीविका

प्रीडासुखोपकरणान्निवहाहनास्ति गोरत्नभूषणनिधिप्रमदाप्रमोदम् ।
ज्ञानक्रियासल्लयानसुपैति शौक्यां वरयाणर्क्यबहुमानमिळाचिनायात् ॥
भृगुतनयदत्तायामह्यारत्नवरयुतिनिधिवनभूषाकामिशय्यासनास्ति ।
कल्पकृपिनलपानप्राप्तवित्तागमो वा भवति गुरुविद्योगो धान्यवार्तिर्मनोक् ॥

॥ शुक्रदशायामन्तर्दशाफलानि ॥

शय्यास्त्रीघनवस्त्रास्ति धर्मादिसुखसम्पदः ।

रिपुनाशं यशोलाभं शुके शुक्रदशान्तरे ॥ १५९ ॥

Sloka 159. Acquisition of conches, females, wealth and apparel, good work and other such means of securing perfect happiness, disappearance of enemies and attainment of fame will mark Sukra's bhukti in its mahadasa.

cf. कण्टरीविका

गत्तनभूषणनाहनेवन्दनाद्यनुभाः प्रमदासुखसम्पदः ।

युतिभुक्तिः शितिपादनन्दम्भयो भृगुसुते स्वदासं प्रशिरात्यपि ॥

शिशोदराक्षिरोमं च कृपिगोविचनाशनम् ।

वृषक्रोधमवाप्नोति रथो शुक्रदशान्तरे ॥ १६० ॥

Sloka 160. In the Sun's bhukti in the dasa of Venus, a person becomes liable to diseases affecting the head, the belly and the eyes; he sustains damage in respect to agriculture, cattle and property and incurs the displeasure of the rulers.

cf. फलदीपिका

नयनकुक्षिकोष्णदोद्भवः क्षितिभूतो भयमस्ति शरीरिणाम् ।
गुरुकुलोद्भवप्रान्ववपीडनं शृगुमुतायुषि भातृमति स्थिते ॥

Also जातकाभरण

भूषभीतिरपि बन्धुनिर्मितं पित्तनाशनमरात्युदयः स्यात् ।
क्रोडगण्डनग्नैष्वपि पीडा भार्गवे यदि रवैर्निवेशः ॥

शिरोष्णरोगसन्तप्यं कामादि रिपुपीडनम् ।

किञ्चित्सुखमवामोति चन्द्रे शुक्रदशान्तरे ॥ १६१ ॥

Sloka 161. When the Moon has its interavl in the
dasa of Venus, a person suffers much pain from a disease
due to an inflammation in the nervous tissues and from
lust and other evil passions of human nature and what-
ever ease he can feel under the circumstances must be
small or slight.

फलदीपिकायां

नखशिरोरदनक्षतिरुषकैर्मनमिदं कर्मविनाशनम् ।

अह्निगुरुमकराक्षमनिपीडनं सितस्योदति तत्र हिमत्तिरपि ॥

Also जातकाभरण

शीर्षदन्तनखपीडनमुखैः कामलप्रचलता किञ्चित् पित्तम् ।

श्वापदादपि भयं च नराणां भार्गवान्तरगते हिमरश्मौ ॥

भूतेष्वेवाग्निमनःप्रवृत्ती रणाङ्गणे स्याद्विनयो नराणाम् ।

मातङ्गकार्याद्विनिताश्रयाद्वा लाभः सिते चन्द्रदशेति केचित् ॥

पित्तस्रावाक्षिरोर्गं च महोत्साहं चनागमम् ।

दारभूलाभमामोति शुब्दे शुक्रदशान्तरे ॥ १६२ ॥

Sloka 162. Flow of bile, disease of the eyes, great
exertion, coming in of money, acquisition of wives and
lands are to be expected in Kuja's bhukti in the dasa of
Venus.

NOTES.

"विष्ठाग्रगक्षि रोगं च" (Pitthasrigakshi rogam cha) is another reading.

cf. फलदीपिका

रुधिरपित्तगदातिसमाधयः कनकताम्रचयावनितस्तद्वहः ।
युवतिदूषणमुद्यमविक्रयुतिर्वृषभबहुममस्तस्ये कुने ॥

Also ज्ञानराश्वरण

पित्ताहताद्रकविकारतो वा वैषम्यमङ्गे मभवेजराणाम् ।
उत्साहहीनत्वमतीतं याते भूमीमुते दैत्यगुरोर्दशायाम्
सन्माननानाविधवस्तुसौख्यं भूमीपतेः स्यात् सद्यः सुमिलाभः ।
अज्ञातके मार्गवपाकसंस्थे केषाधिदेवं मतमस्ति शक्तम् ॥

नीलवस्तुधनप्राप्तिं यन्धुद्वेपं सुदृश्यम् ।
अभिप्रायामयामोति राहौ शुक्रदशान्तरे ॥ १६३ ॥

Sloka 163. Acquisition of black substances forming a valuable property, dislike of relatives, evil from friends, and injury by fire may be expected in Rahu's bhukti in the mahadasa of Venus.

cf. फलदीपिका

निविम्वः सुदलम्बिरपीष्टवाक् मननपूजनमप्यरिबन्धनम् ।
दहनचोरविपोद्गभीडनं कुलप्रेथरवत्सत्येऽनुरे ॥

धनवस्त्रविभूषाप्तिं धर्माचारं सुखावदम् ।
स्त्रीसुतापि च वैषम्यं सुरौ शुक्रदशान्तरे ॥ १६४ ॥

Sloka 164. During the bhukti of Jupiter in Sukra's mahadasa, a person gets wealth, apparel and ornaments, performs his religious duties leading him to ultimate happiness; his wife and children may fall ill and there may be distress in consequence.

cf. कलशपिका

विविधवर्गसुरेशानमस्तिक्या भवति चात्मनयामहगागमः ।
विविधराज्यमुखं च शरीरिणां कविदत्ताहति कार्मुकनायके ॥

Also जातकाभरण

यज्ञादिसत्कर्मणि सादरत्वं गतार्थसिद्धिः सुतद्वारसौख्यम् ।
महापदानेकविमृषणातिर्भृगोर्दशायां चरतीन्द्रवन्द्ये ॥

बृद्धस्त्रीजनसंभोगं गृहक्षेत्रघनागमम् ।
शत्रुनाशमयामोति मन्दे शुक्रदशान्तरे ॥ १६५ ॥

Sloka 165. Liaison with females that are past their prime, accession of houses, lands and wealth and the disappearance of enemies will mark Saturn's bhukti in Sukradasa

cf. कलशपिका

नगरपौधनृषोद्भवपुनर्न मन्त्रयोपिदत्ताहिरथास्ति वा ।
विविधवित्तपरिच्छादसंप्रतिः दितिनपूजितदायगते शनौ ॥

Also जातकाभरण

मित्रोन्नतिर्मात्रपुराणिहृत्य बृद्धाङ्गनाकेलिरतीव नित्यम् ।
स्वाक्षिरिनाशो सुप्तानो दशायां शनैश्चरत्नान्तरमा दशा चैव ॥
सुतमित्रसुखार्यासिं नृपप्रीतिं महत्सुखम् ।
शुभमारोग्यमामोति सुधे शुक्रदशान्तरे ॥ १६६ ॥

Sloka 166. During Mercury's interval in the dasa of Venus a person secures the comfort of his sons, friends, wealth, royal favor, happiness on a large scale, prosperity and sound health.

cf. कलशपिका

तनयसौख्यसमागमसम्पदां निषयलम्बितप्रभुता यशः ।
पवनवित्तकर्तारिच्युतिर्द्विगुणमम्बिदशाहति चन्द्रजे ॥

Also आतकाभरण

वृक्षैः फलैश्चापि चतुष्पदाद्यैर्वित्तं मोत्सल्यनिधिर्नृपेण ।
दूरन्तकार्याभिरतिर्नितान्तं शृगोर्दशायां चरतीन्द्रसूनी ॥

कलहं बन्धुनाशं च शत्रुपीडा मनोभयम् ।
घनच्छेदमवामोति केतौ शुक्रदशान्तरे ॥ १६७ ॥

Sloka 167. Discord, death of relatives, injury inflicted by enemies, misgiving in the heart and deprivation of wealth are what a person should be prepared for in Ketu's bhukti in the mahadasa of Venus.

cf. कलहविरिक्ता

मुनमुखादिवह्निस्तुनिरशिशं भयमतीः विनाशनमन्तकम् ।
अपि न वारणभूजसंयुतिः शिखिनि गालवर्मौशनसीं दशाम् ॥
उपराश्रितः शुक्रो नीचांशकसमन्वितः ।
स्वपाके घननाशं च कुर्वीत यदधिष्णुतिम् ॥ १६८ ॥

Sloka 168. Venus in its exaltation sign but in the depression Navamsa causes loss of wealth and loss of status in its dasa.

भार्गवो नीचराशिस्यः स्वोचांशकसमन्वितः ।
स्वदाये कृपिणाणिज्यं घनलामं प्रपच्छति ॥ १६९ ॥

Sloka 169. Venus in its depression sign but in the exaltation Navamsa gives to the person concerned during the ripening of his dasa, (success in) agriculture and trade and accession to his wealth.

सम्पत्कालिनः स्वतुङ्गभागे सम्पूर्णं बलवर्जितस्य रिक्ता ।
नीचांशगतस्य शत्रुभागे श्रेयानिष्टदशा फलप्रवर्ती ॥ १७० ॥

Sloka 170. As regards the crop of fruit borne, the dasa of a planet having full strength or in its exaltation is termed full or complete; that of a planet without strength is termed empty. The dasa of a planet in a depression or inimical Navamsa is to be understood as untoward.

NOTES.

This sloka is from Brihat Jataka. मृगशि (Prasuti) means Radix position; Chart at birth time, सम्पूर्ण (Sampurna) is the name given to a dasa of the planet which is in exaltation and is well-placed too.

अ. मृगशि

सर्ववैलैरुपेतस्य परमोद्योगस्य च ।
 सम्पूर्णोक्त्या दशा क्षेया घनारोग्यविनिर्दिनी ॥
 सर्ववैलैर्विहीनस्य नीचराशिगतस्य च ।
 रिक्ता नाम दशा क्षेया घनारोग्यविनाशिनी ॥
 स्वोच्चराशिगतस्यापि किञ्चिद्वल्युतस्य च ।
 पूर्णा नाम दशा क्षेया घनशुद्धिकरी शुभा ॥
 यः स्वात्परमनीचस्वस्त्या चारिन्नांशके ।
 तस्यानिष्टफला नाम व्याघ्रनर्षविवर्धिनी ॥

Also शुभकार

सुकृत्स्मरार्थं शशुर्द्धृष्टांशस्तिष्ठत्कुरत्कान्तिधरा महेन्द्राः ।
 क्षेष्टा दशां सद्वहदष्टमुक्ताः कुर्वन्ति बह्वं प्रनरन्त्ययानी ॥
 शस्त्रक्षेत्रे रात्रुनीनांशगस्य मिथ्या रिक्ता वीर्यमुक्तस्य सा हि ।
 पीयेपितृव्योद्योगेषु पूर्णा नीचस्वस्य द्वेपि मागेत्वनिष्टा ॥

Also सारस्वती

स्वोच्चस्मरार्थिनिर्भागमुद्धृष्टस्याः-
 सम्पूर्णवैर्यरुचिरा वलिनः स्वकाष्ठे ।

त्रिकोचभागसहिताः शुभदृष्टिबुक्ताः

धेष्टां दशां विदधति स्वयःसु खेदाः ॥

नीचशत्रुगृहं भ्राताः शत्रुनिघ्नांशसुर्यगाः ।

विजर्णाः पापक्षेपन्वा दशां कुर्युरशोभनाम् ॥

तत्तद्भावावार्थकामेददशास्त्रन्तर्दशासु च ।

तत्तद्भावविनाशः स्यात् तद्युक्तेष्वितकारकैः ॥ १७१ ॥

Sloka 171. In the main dasa as well as in the subsidiary dasa of the lord of the 2nd or the 7th place from any bhava, there will happen the destruction thereof by (1) the planet occupying the bhava; (2) the one aspecting it; or (3) the भावकारक (bhava-karaka) representing it

NOTES.

Vide also Adhyaya V, Sl. 50, supra.

त्रिकोणधनलाभस्या बलिनो यदि शोभनाः ।

खदशान्तर्दशाकाले कुर्यन्ति विपुलं सुखम् ॥ १७२ ॥

Sloka 172. If benefic planets occupying a Trikona, the 2nd and the 11th bhavas be strong, they produce much happiness in their dasas and antardasas.

अष्टादशाध्यापिनि सर्वहोरास्तमुद्धते जातकपारिजाते ।

राशिस्वरूपादि दशाकलान्तं प्रोक्तं मया भानुमुखप्रसादात् ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारि-

जातेऽष्टादशोऽध्यायः ॥

Sloka 173. In Jatakapañjara of which the matter has been culled from every astrological work and which

consists of 18 Adhyayas, the whole subject of astrology beginning with the nature of the zodiacal signs and ending with the fruit of the dasas or planetary periods has been treated by me under the auspices of the Sun and other planets.

Thus ends &c.

COLOPHON.

शाखाभिरष्टादशसंख्यकाभिरध्यायरूपाभिरतिप्रकाशः ।

ज्योतिर्मयः सर्वफलप्रधानः संकीर्तितो जातकपारिजातः ॥

Sloka 174. Conspicuous with its eighteen branches in the form of adhyayas full of bright blooming stars and displaying mainly all the fruits they bear, the celestial tree of horoscopes जातकपारिजात (Jataka Parijata) has been fully described.

उक्तं राशिगुणालयं ग्रहगतिस्यानसमावाकृतिः

आधानादि समस्तजीवननर्तनं बालाचनिष्ठाकरः ।

आयुर्जातिकर्मन्त्रयोगजविधिः श्रीराजयोगादिजं

द्विज्यादिग्रहयोगजः शुभकरो मान्यन्दजं च क्रमात् १७५

पश्चादष्टकवर्गचिन्दुगणितं होरापनस्यानजं

दुष्टिक्पायनिभावजं सुतरिपुस्यानप्रपुक्तं फलम् ।

कन्दर्पाष्टमधर्मराशिजनितं व्यापारलाभान्त्यजं

नारीजातकलक्षणं निगदितं चान्द्रं दशान्तर्दशा ॥ १७६ ॥

Slokas 175-176. The nature and the quarter of the zodiacal signs; (2) the motions of the planets, their place, their character and forms; (3) the conception and other processes involved in the birth of every creature; (4) the numerous ills that overtake children and young people in a state of adolescence; (5) the length of life; (6) the rule regarding planetary conjunctions that mar the fortunes of the horoscopes in which they occur; (7) king-making yogas; (8) beneficial combinations of two, three or more planets; (9) the effects of Mandi, year, etc., in their order; (10) next in order the Ashtakavarga and the reckoning of benefic dots; (11) the effects of the 1st and the 3rd bhavas; (12) of the 3rd and the 4th; (13) of the 5th and the 6th; (14) of the 7th, the 8th and the 9th; (15) of the 10th, the 11th and the 12th; (16) the horoscopes of women; (17) what relates to the Moon's place at birth and (18) the dasas and their subdivisions—these have been treated of in the work.

श्रीविद्याधिकवेद्वटादितनयः श्रीवैद्यनाथः सुधीः

आदित्यादि समस्तखेटकृपया विद्वज्जनप्रीतये ।

होरासिन्धुसमुद्रसमुत्तमधीमष्टादशाध्यायिनां

चक्रे जातकपारिजातसरणिं गीतोत्सुकश्चोकिनीम् ॥ १७७ ॥

Sloka 177. The talented and illustrious Vaidyanatha, the son of the illustrious Venkatadra, so eminent for his learning and knowledge has been able, under the kind auspices of the Sun and other planets, to compose this guide to astrology, Jatakaparijata in 18 adhyayas embodying all that is essential i. e. the very nectar raised,

from the ocean of horary science, the author has been able to compose this work in lyrical metres so as to win the admiration of the learned world.

॥ इति श्रीजातकपारिजातः समाप्तः ॥

॥ श्रीसाम्बतदाशिवाय नमः ॥



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N. B.—The Roman and Arabic numerals opposite to each word refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein. अ

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स्वर्गे भाव्यति चारु	VIII-105	हस्तर्गे यदि कामधर्मनिरतः	IX-87
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अंश	I-50	अपविद्ध	XIII-8
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अज्ञ	I-4, 13	अमरगत्या	IX-37, 70-71
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